

CATECHETICAL AND PASTORAL MINISTRY
IN CATHOLIC EDUCATION

A Professional Project
Presented to
The Faculty of The School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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May 1980

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T o
my Mother
and
the memory of
my Father

ACKNOWLEDGMENTS

The preparation of a study such as this involves the cooperation of many individuals. Among those whose help I wish to acknowledge are:

1. Dr. Allen Moore and Dr. Ron Osborn of the School of Theology at Claremont for their time and energy in directing the project;
2. Sister Magdelaine Hill, O.P., for proof-reading;
3. Fr. Paul Henry and Fr. George Moreau for their help with the history of the school pastor role in Orlando;
4. Dr. Beldon Land from St. Louis University for his help in the historical research; and
5. Betty Martin, for editing, typing, and support.

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ABSTRACT

Problem. With the dramatic decline in the number of priests in Catholic secondary education, the bishop of Orlando, Florida, has been faced with a number of questions: How are the secondary schools to be kept under the direction of the diocese? How are they to remain Catholic rather than just private schools? How will the traditions of the Church be taught? How will the sacramental needs of the students be met? My thesis is that a new style of ministry, the School Pastor, has evolved in the diocese and can fulfill the needs of the secondary school system on both the educational and pastoral levels.

Procedure. The project will make use of the American Catholic church history and religious education to develop a new form of ministry to answer a number of the problems now facing the schools. It will look at the place and development of the Catholic school system, the statements of the American bishops in this development, and the role of the priest in this process.

Results. A new model of pastoral ministry has developed that continues the traditions of the diocesan priest in the high school system but enlarges his role beyond that of teacher or administrator to a form of ministry which meets the needs of our present system on both the

pastoral and catechetical levels. The model presented will show the validity of this form of ministry by examining it in relationship to the various aspects of school life, and offering a framework for further development in the future of pastoral ministry in Catholic education.

INTRODUCTION

This project addresses the problem of religious education and pastoral ministry in secondary Catholic schools faced with the critical shortage of diocesan priests.

From its beginnings, the Catholic Church in the United States has always given high priority to education and its place in the religious development of the people. In this country the Church has built a school system second only to the American public schools to carry out the task of educating in both secular and religious areas of study. In the past this process has involved the expenditures of considerable funds and personnel, with what most would consider reasonable success. In this whole development, from the earliest days to the present time, the role of the priest has been a vital one.

THE PROBLEM AND ITS IMPORTANCE

Now, for a number of reasons, there has been a drastic decline in religious vocations, leaving the Catholic school system faced with a serious personnel problem. Either the schools must be closed or lay men and women hired to take over the teaching tasks formerly performed by the professional religious. Such a situation has a

number of ramifications. In the past the priest either taught, oversaw, or aided in the teaching of religion. In some of the schools this has become increasingly difficult, if not altogether impossible.

The Diocese of Orlando, Florida, owns and operates five diocesan high schools. In the past priests were always appointed to direct the operation of each school and a number of priests were appointed to teach religion on either a full- or part-time basis. With the decline in religious vocations this is no longer possible. At present there are a total of five priests assigned to the schools for all of the various tasks. The bishop is faced with the following questions: How are the schools to be kept under the direction of the diocese? How are they to remain Catholic rather than just private? How will the tradition of the Church be taught? How will the sacramental needs of the students be met?

This is the problem facing the Bishop of Orlando today, and bishops in a number of other dioceses now or in the near future. Some dioceses still have an adequate number of priests to staff their schools, but the future does not look too promising for any great improvement in the number of priests for education. The Diocese of Orlando will ordain no priests for the years 1979 and 1980, and will, at most have four priests ordained in the next two

years. The shortage is real and will be with us for some time to come.

DEVELOPMENT OF THE PROJECT

The Thesis

My thesis is that a new style of ministry, the School Pastor, has evolved in the diocese and can fulfill the needs of the secondary school system on both the educational and pastoral levels.

The role of the school pastor continues the tradition of the diocesan priest in the high school system but enlarges the role beyond that of teacher or administrator to a form of ministry which meets the needs of our present system in both its pastoral and catechetical aspects.

Use of American Catholic Church History

In this project use has been made of American Catholic Church history to show the place and development of the Catholic school system, the statements of the bishops in this regard, and the responsibilities placed on the priests. The project examines the depth of commitment as seen in the school movement, the driving forces in the various persons, the events, and the culture within which this has taken place. It examines how the Church has responded to the educational and pastoral needs of its people.

History of the Catholic School System

The history of the Catholic school system has been well documented by such men as The Rev. James Burns, The Rev. John Tracy Ellis, and The Rev. Neil C. McCluskey. The history and development of Catholic religious education can be found in the works of Roy J. Deferrari, James Michael Lee, and Raymond Lucker. A number of authors have devoted time to expressing the Catholic school problem as it exists today, but none has been found who had developed a new form of ministry to answer any of these needs. It appears that no solution to the present difficulty has yet been addressed.

Though little work has been done toward finding solutions to the present situation, there is a very real need for clerical participation in the forming of the Catholic school community. This includes all aspects of the process if the ideals are to be kept in proper perspective. This is not to say that lay administration or participation cannot or will not continue the efforts of the Catholic school; what is being stressed is the need for the clerical input into a direction both educational and ministerial.

What this project will do is to make use of the history of both Catholic schools and religious education to develop a new form of ministry, the school pastor, that

will resolve some of the problems now facing many schools. This new form of ministry will continue the line of tradition of the diocesan priest in education and reflect the development in the field of religious education.

Scope and Limitations

There is no intention of giving a full history of the Catholic school or of religious education in the United States but rather to concentrate on the phases of history relating to the role of priest which will give a setting and feeling for the present situation. This history will reflect the important historical events, persons, and documents in the growth of this system so that the "roots" of the present can be better understood. The priest will be placed in this process to give an idea of the American tradition in pastoral and educational ministry. An examination will be made of some of the past cultural forces and the relationships clergy had to the various decisions made by the church.

This will be a chronological history, but one that focuses on events that are relevant to the present study. It will be limited to the basic facts, documents, and influential persons used as examples to give continuity to the role of priest in American Catholic education. It will not be concerned with such areas as funding and enrollment,

since they are outside the realm of this study. Again, the problem is the lack of priests to fulfill the needs in secondary education and the role of school pastor as one possible solution to this difficulty.

PROCEDURE FOR INTEGRATION

This project will make use of American Catholic Church history to examine the past for a direction in the future and the field of religious education as a ministry to fulfill the needs of the present. The main source of information in the historical and educational development will be from library research. When it comes to the specific history of the "school pastor" some interviews will be used to give specifics concerning the development in the Diocese of Orlando. There are also a number of instructional papers and several diocesan documents that will be used to clarify the history.

I will also make use of the role I played in the development of this ministry and the seven years' experience in the role as background for the paper. It is from this experience that I will base many of the directives for the functioning of the ministry.

CHAPTER OUTLINE

The first chapter will look at the basic historical development, considering the important dates, persons, and

statements. This chapter gives the historical backbone of the Catholic school system and the basis of future development. The second chapter will conclude the history to the present time, giving the situation as it has presently evolved. This chapter will also contain the present developments in the field of religious education which will provide further structure to the idea of "school pastor." The final chapter will spell out in detail the history, rationale, and functioning of the "school pastor" in the Diocese of Orlando. This will also include the possible aspects for development in the future.

This project will clarify for the first time the history and development of school pastor as it has evolved in the Diocese of Orlando. This will make available for future priests in this ministry a handbook for role clarity and guidance. With the present trends, many other dioceses will be facing similar difficulties in a shortage of priests in secondary education and this project can be a source of information and direction for them.

CHAPTER I

BASIC HISTORY, STATEMENTS, AND PERSONS INVOLVED IN
AMERICAN CATHOLIC EDUCATION

INTRODUCTION

The first settlers undoubtedly had dreams of a better way of life when they came to America. The diverse situations they left had fashioned them in many ways. It could reasonably be supposed that they would come to the New World with open minds and the hope of building a world that would be free and meet the needs of those who were to arrive later. Instead, human nature and people being what they are, the reality was more complex; each group of settlers came with their own personal, religious, and political ideas. And from one group of settlers to another these were often at different ends of the spectrum.

Education, moreover, is often a very emotional issue. On a personal level it applies great force; on a national level it has erupted in violence. No matter what their nationality or religion, people always want the best for their children, and this is certainly true in the matter of education. Thus the fact that a highly emotional aspect of religion is tied with the emotional factors of child rearing makes the development of schools a remarkably complicated issue. It is against this background that the

present study of the development of the Catholic school system in this country begins.

DEVELOPMENT OF THE SCHOOL SYSTEM

The Catholic Schools Today

Today in the United States there are 2,577,856 youngsters enrolled in Catholic elementary schools and 995,854 in secondary education.¹ The Catholic Church has investments of many billions of dollars in schools and an annual operational cost of over \$850 million dollars.² Catholic education in the United States has grown in size to be second only to the public school system and has had real impact on the development and thought of the United States. How and why did this system come into being?

Background for Development of the System

Every major religion has its method for bringing a person to the proper understanding of what it means to be a member of that church. The Catholic Church is no exception to that rule. It has a very well defined role to play in the lives of the people and one that affected it in all

¹The Official Catholic Directory (New York: Kennedy, 1976).

²Information obtained from the National Catholic Education Association Research Office.

stages. Although people came from many different nations, all had had a somewhat similar experience with the Catholic Church and knew that if they were to remain active they would need the supporting Catholic community. This becomes more obvious upon examining the power the Church exerted over its people.

As Catholic tradition dictates, an individual really becomes a Catholic through assent to the Church's beliefs. According to this understanding, truth exists in the mind of God and has been revealed to us through Christ and through natural revelation. The Catholic Church, through the decisions of the faithful in which God acts, has come to hold certain dogmas and these have become the basic teachings of the Church. It is the role of the Church to bring these truths to the people for their understanding so that they may grow in their relationship with the Father.

Since most of the early settlers to America had very little education, it fell to the priest to carry out this mission; in fact, he was really the only one ordained to do this. The Church was the mediator of God's grace and truth to man and this was visibly experienced in the priest, the sacraments, and the liturgy. There were specific truths which one needed to know to participate in the life of the Church, and it was up to the Church to communicate them to the people.

In this process man is capable of knowing these truths through the use of his reason. If he opened himself up to the natural order and the teachings he could come to understand the meaning of God. Through this process man was not saved by a sudden conversion experience or act of the will but by a gradual process in which there was a strengthening of the relationship because of the sacraments and his assent to the truths of God. After a person had some knowledge of the doctrines and dogmas of the Church he was obliged to obey them to be really Catholic. The priest was the official who judged and directed the individual by making use of these doctrines, traditions, and the liturgy as a scale of growth.

The means of bringing this about was both direct and obvious. Since Truth is knowable and has been put into propositional forms, it is possible to teach these propositions directly through the catechetical method, by question and answer, and through the process of logic. As the individual learned and became more familiar with the principles of logic and the interaction between logically stated propositions of truth and experiential observations from the natural order, there was growth and change.

A teacher was one who believed in the truth as far as it could be taught and continued to grow in this process with those who were being taught. Usually, though not

always, the teacher was the priest. The priest or teacher needed to be trained in the learning process to enable him to impart the facts to the student in such a way that they would be easily knowable and as easy as possible to obtain his assent to them. It must be admitted, however, that the truths are, in fact, beliefs--beliefs which call for a faith response on the part of the individual and not just agreement on the basis of logical proof. The content was well defined and ranged from very simple propositions to those that were highly abstract. The individual was able to learn these truths and repeat them back to the priest.

For the Catholic settlers there was a very real need for the Church and for the information it could give if they were to be saved, since the information was held by the select few--the priests--and could be learned only through them. It was out of this kind of background that the early immigrants came to America.³

Catholics coming to America had a long history of Catholic education, some of it in positive situations and some in states of persecution. Some of the earliest examples of Catholic schools can be found in the records of the Franciscan missionaries in New Mexico and Florida as early as 1606. "They learned the language of the Indians,

³R. L. Browning and C. R. Foster, "Four Ways Persons Become Christian" (Class Notes, 1977).

opened schools for them, wrote and published books accommodated to their needs."⁴ There were probably about seventy established schools under Catholic leadership by the time of the Revolution. This was a rather amazing fact, since at this time there were only about 35,000 Catholics in a population of over 3,000,000.⁵ This fact is reflected in the listing of churches in Appendix A.

Most of the early Catholic schools were in the French and Spanish colonies and were spread over a large area, making any type of unified system impossible. There were many Indian converts in these missions, so schools had to be founded to teach them. These schools were very much a part of the country by and under whose flag they were erected, which had both positive and negative aspects. The government supported the schools, thus minimizing their financial problems, and supplied a number of qualified teachers, usually the missionary priests or nuns. On the negative side was the fact that with the government came the connection with the military establishment, at least in the minds of the natives. A revolt against one would lead to the destruction of the other, as seen in New Mexico

⁴Theodore Roemer, The Catholic Church in the United States (St. Louis: Herder, 1954), p. 11.

⁵James Burns, The Principles, Origin and Establishment of the Catholic School System in the United States (New York: Arno Press, 1969), p. 146.

and Florida.⁶

In the early Franciscan missions of California Christian education was designed to fit the perceived needs and capacities of the people. According to Burns, one of them described it:

The discipline of every day is this: in the morning at sunrise, Mass is said regularly, and in this, or without it if it is not said, all the Indians join together, and the padre recites them all the Christian doctrine, which is finished by singing the Albado, which is sung in all the missions in one way and in the same tone, and the padres sing it even though they may not have good voices, inasmuch as uniformity is best. Then they go to breakfast on mush (atole) which is made for all, and before partaking of it they cross themselves and sing the Bedito; then they go to work at whatever can be done, the padres inclining them and applying them to the work by setting the example themselves; at noon they eat their soup (pozolo) which is made for all alike; then they work another stint; and at sunset they return to recite doctrine and end by singing the Alabodo. . . .⁷

It is reasonable to assume that the method of religious education fostered by these men would not be too appealing to the priest or catechist of today, but there is a tone in the quotation which contains the spirit of the early priest-educator. All through the time of development of the school system and the general education of the early Catholics, there always seemed to be a strong spirit of togetherness, not only in religion but in all aspects of life. It should become obvious as some of the developments are recounted that the men who undertook ministry at that

⁶Ibid., p. 151.

⁷Ibid., p. 55.

time had to make do with very little except a spirit that held tremendous force for them and their people. Although some of the padres were remarkable and beloved teachers, it is unlikely that pedagogical style is going to be very impressive or that there will be many outstanding individuals in the field of education, but there is a drive on the part of the priest to fulfill the needs of the people in any way that it can best be done for them and the Church. This meant beginning with the people, working with them, sharing what they had, giving what he had, and striving to grow in the faith.

A modern priest writing from Rome in 1946, long after much of the history suggested here, summed up much of the feeling of the early priests:

According to the command of Christ to the Apostles, the office of teaching has precedence over the sacramental and liturgical ministry. "Going, therefore, teach all nations." The Apostles, obeying this divine command, placed the work of teaching ahead of any other activity; for St. Paul himself could affirm, "Christ did not send me to baptize, but to preach the 'Gospel'" (I Cor. 1:17). The reason for the precedence of the teaching office is evident; one cannot enrich the soul with grace if it has not been first enlightened with the truth.⁸

A lasting development of schools took place in the thirteen colonies. Since most of the colonists were

⁸ Raymond A. Lucker, "The Aims of Religious Education in the Church and in the American Catechetical Movement" (Ph.D. dissertation, North American College, Rome, 1966), p. 3.

English, the schools were greatly influenced by those in England and by diverse forms of English religion. Among the colonies there seemed to be three distinct philosophies of education:

In the southern group of colonies education was generally looked upon as the concern of the family, and the question of schools was left to parental initiative. In the central group the organization of schools was a parish work, in which the government had no direct part beyond lending a moral, and at times financial, support to the schools. But in New England schools education soon became a state affair, for the curious reason that the Puritan church completely controlled the state, and used the power of state to promote and enforce school education.⁹

Forced from England by persecution, the Puritans on their arrival in America continued in their desire for good education of their children. As early as 1642, Massachusetts Bay Colony passed the compulsory education law.¹⁰ In 1647 the "Old Deluder Act" required townships of fifty households to appoint a teacher and provide a school.¹¹ Tax funds were often used for the support of these institutions. These Congregational schools grew strong because their people came from the same country, spoke the same language, and were joined by a common form of Protestant faith.

⁹William T. Kane and John J. O'Brien, History of Education (Chicago: Loyola Press, 1954), p. 375.

¹⁰Neil C. McCluskey, S.J., Catholic Viewpoint on Education (Garden City: Hanover House, 1959), p. 16.

¹¹M. Chester Nolte and John P. Linn, School Law for Teachers (Chicago: Interstate, 1963), p. 21.

In the South, the situation was radically different because the people still had the force of the Church of England behind them and did not see any real need to put forth the effort to establish a strong school system.

The third pattern of school development contained the few Catholic pioneers. In this section of the country a number of different nationalities had settled and there was no one established church. This territory had more tolerant governments at first, since the settlers had come from various backgrounds. With this freedom there was the establishment of a number of parish schools. None of these had the support or strength of the schools found in New England.

Of the three systems, the one that flourished and became the model for the American public school was the Puritan system of the New England colonies. It should be remembered that these were the schools that carried the strongest religious tradition and were least tolerant of other ideas.

Practically all the schools established before 1800 were religious schools; religious instruction was their first duty. It was generally felt that the best means to insure virtuous upbringing for the young was a strong religious education. The schools owed it to the denomination

to instruct its people in the faith.¹² The self-consciously "sectarian" character of all the existing schools played an important part in the rise of the Catholic schools.

Early Catholic Schools

The first major statement on Catholic education to be issued in the United States came from the nation's first bishop, John Carroll. Bishop Carroll was born in America and received his early education at Bohemia Manor and College in Flanders. It was here that he decided to be a Jesuit priest, an order dedicated to education. He spent some time in Europe but after the suppression of the Jesuits he returned to America and started ministering from his home. Being a true leader, he tried to reconcile the new American ideas of religious freedom and the separation of Church and State. This leadership brought him the honor of being elected the first bishop of the United States. This election was confirmed by Pope Pius VII in 1789. His diocese included the whole of the United States.

On May 28, 1792, Bishop Carroll published a letter for his priests and people. About one third of the letter was concerned with education.

¹² Anson Phelps Stokes and Leo Pfeffer, Church and State in the United States (Westport, CT: Greenwood Press, 1975), p. 176.

Knowing, therefore, that the principles instilled in the course of a Christian education, are generally preserved through life, and that a young man according to his way, even when he is old, he will not depart from it (Proverbs 21:6), I have considered the virtuous and Christian instruction of youth as a principal object of pastoral solicitude. Now who can contribute so much to lighten this burden, which weighs so heavy on the shoulders of the pastors of souls and who can have so great an interest and special duty in the forming of youthful minds to habits of virtue and religion, as their parents themselves? Especially while their children retain their native docility, and their hearts are uncorrupted by vice.

A school has been instituted at George-Town, which will continue to be under the superintendence and government of some of my reverend brethren, that is, of men devoted by principle and profession to instruct all, who resort to them, in useful learning, and those of our own religion, in its principles and duties. I earnestly wish, dear brethren, that as many of you, as are able, would send your sons to this school of letters and virtue.¹³

The point is made that the primary responsibility for the education of the child belongs to the parents, and not to the State, a responsibility that all Christian parents accept when their children are brought into the world. This is a theme that never changes throughout the various stages of the educational development. This statement also recognizes a need for more education than most parents could give. It was Bishop Carroll's hope that people could be trained at George-Town in their religion so that they could return to the Catholic communities and help parents in

¹³ Neil G. McCluskey, S.J., Catholic Education in America: A Documentary History (New York: Teachers College, Columbia University, 1964), pp. 46-48.

fulfilling this duty to educate, since priests were often not available.

It is taken for granted that the first Catholic schools were taught by or at least under the guidance of the local priest. The common or public colonial schools in Pennsylvania and the other colonies were frequently taught by teachers who were poorly qualified. Most were certified by the local school board but were also required to accept other jobs in the village, such as pastor's assistant, sexton of the church, or diggers of graves, to support themselves.¹⁴ This was not the case in the early Catholic schools. Many of the missionaries who had come to America were Jesuits who had been trained and had taught in the universities of Europe. Therefore, the Jesuits are credited with the foundation of Catholic education in the United States.¹⁵

Of the fifteen or so schools that were in existence at the end of the Revolution, very little is known. Because of the European Jesuits, it is generally considered that the methods used were the same as those used in Europe. Religion was probably taught without texts and done in oral response to the direction of the teacher. Much of the

¹⁴Martin E. Marty, Righteous Empire: The Protestant Experience in America (New York: Harper & Row, 1957), p. 56.

¹⁵Burns, p. 41.

instruction was also done on an individual level. The amazing fact of this era is not how the education was done but the fact that it was done at all. The odds and circumstances that faced these early priests were high in the favor of failure, but they seemed to survive well with the few obviously strong Catholics.

At the end of the Revolution the number of both priests and Catholics increased but the many problems remained. Many of the priests found themselves poorly prepared for the role of educator:

A "course" in catechetics simply wasn't thought to be necessary. If a seminarian was mastering theology, what earthly need had he to learn how to "teach catechism"?

The old Latin adage: "Cui plus valet minus valet" (he who can do the greater thing can do the lesser) seemed to apply here with all its vigor. Furthermore the very structure and the overall spirit of the catechism were basically those of the manuals of theology over which the young candidate for the priesthood had pored during four long and arduous years of study. Surely if anyone was prepared to teach catechism it was the priest or the major seminarian.¹⁶

This idea is far from dead today but it has been the experience of the present writer that the priest does need special training. This lack of pedagogical training is mentioned because it becomes an important factor in the style and development of the schools.

Even before the pressure was exerted by the Church and faithful for the foundation of schools, there were a

¹⁶Lucker, p. 14.

number of priests who worked for their development. A prime example of this can be found in the Detroit territory with Father Gabriel Richard. This Frenchman was a member of the Sulpician Society and came to the United States during the French Revolution. He came to the settlement of Detroit in 1798 and was appointed pastor some three years later. By 1802 he had established an elementary school, along with a high school for boys. He did much of the teaching himself, but realizing the need for more qualified teachers he started a school for training them. Several years later he had four trained women teachers to open an academy for the young women of the area.

In 1808 or 1809, he received a gift of a printing press, which he put to use to produce a newspaper and to publish five textbooks for the schools. In 1805, a fire destroyed the town, including both the church and schools, but within the year he had both going again in a remodeled warehouse he leased from the government. His last effort was the establishment of a "Catholepistemiad," or "university of Michigania," which later developed into the University of Michigan.¹⁷ The purpose here in mentioning this sort of priest is not to show his ability as teacher or educator but rather his ability to use these talents, along with his strong leadership, to meet the needs of his people.

¹⁷ Burns, p. 181.

He established the schools they needed and had the strength to keep them going.

For many of the Catholic schools founded during this time the priest was more of an overseer for the lay teachers that had to be hired. In the early part of the nineteenth century, it was most difficult to get teaching orders of women to come to America. Those who did come often found the situation too harsh or a language problem that made teaching impossible. Since 1727, religious women had been working in America--the Ursulines in New Orleans--but they were rare in other parts of the country. It took time to develop American communities of teaching sisters, but under the leadership of such women as Elizabeth A. Seton this growth did take place. Between 1833 and 1913, seventy-one orders of teaching sisters were established in the United States.¹⁸ Because of the many responsibilities of the priest and his lack of pedagogical background, the sisters became an important part in making this new school system work. With the tremendous growth the Church saw in both population and schools, the number of sisters seemed to keep pace. In 1930 the number of nuns in Catholic schools had reached 53,384.¹⁹

¹⁸James A. Burns and Bernard J. Kohlbrenner, A History of Catholic Education in the United States (New York: Benziger Bros., 1937), p. 121.

¹⁹*Ibid.*, p. 145.

With the sisters taking the responsibility for much of the education in the schools, the educational ministry of the priest changed somewhat in practice. The pastor of the parish has the ultimate responsibility for the education of the youth and is thus by right the principal of the school, but in practice he gave this right to the sisters. He usually did supervise the religion program and could often-times be found teaching several times a week. It must be said that during this time the role of pastor involved dealing with the many difficulties which faced a community of immigrants. The many problems of the new arrivals fell to the parish priest in such areas as housing, labor, and relationships with the Protestant majority. Education was a vital issue in all of this but many of the responsibilities were handed over to the sisters. A shortage of priests at this time added to the difficulties.

New Developments in the Common School

After the Revolution a movement toward a more liberal Christianity arose under the influence of the Enlightenment.²⁰ The stage was now set for a "nonsectarian" common school which would in fact remain Protestant but not belong to any particular sect. It became increasingly obvious to the new democracy that education was an important facet for

²⁰Stokes and Pfeffer, p. 162.

all the citizens to join in, not just the rich as had sometimes been the case in the past. Horace Mann was the one given insight and opportunity to overcome the religious difficulties and form the "nonsectarian" public schools.

Mann felt that the schools should remain Christian: "the love of God and the love of man; to make the perfect example of Jesus Christ lovely in their eyes" expresses well the fervor with which he undertook the challenge.²¹ He felt there could be a common core of beliefs that would retain the basics of Christianity and leave the particular training in denominational aspects to the family and the local church. Mann's religious base came from the classic Protestant principle: "The Bible is the acknowledged expositor of Christianity."²² It gave the groundwork for a "religion from Heaven" and not a teaching of religion that came from man's ideas or sect theology. This idea of Mann's was accepted only with much fear and misgiving by a number of Protestant bodies. In 1850, several denominations, especially the Lutherans, Presbyterians and Episcopalians, who had set up their own schools, launched campaigns to thwart the public school movement.²³

Catholics found themselves in a most difficult

²¹McCluskey, Catholic Viewpoint, p. 23. ²²Ibid.

²³Lloyd P. Jorgensen, "Birth of a Tradition," Phi Delta Kappan, XLIV (June 1963), 409.

position. For a century and a half the Catholic religion had been isolated. Most Protestants had suspected and feared the Catholics because of their strange ways of worship and connections with Rome. Only four states had given Catholics political equality with the Protestants.²⁴ Rigid legislation in all the colonies before the Revolution had curtailed the freedom of Catholics to worship and to educate their children.

Textbooks from the earliest times on showed an obvious dislike and fear of the Catholics. The idea of a religion which had any connection with a Pope in Italy came to be mistrusted as being against the American way of life. As an example, there is found in the New England Primer, a caricature of the Pope:

"Child, behold that Man of Sin, the Pope,
worthy of thy utmost hatred.
Thou shalt find in his head (A) Heresy.
In his Shoulders, (B) the supporters of Disorder.
In his Heart, (C) Malice, Murder, and Treachery.
In his Arms, (D) Cruelty.
In his Knees, (E) False Worship and Idolatry.
In his Feet, (F) Swiftmess to shed Blood.
In his Stomach, (G) Insatiable Covetousness.
In his Lyons, (H) the worst of Lusts."²⁵

Even in Maryland, the colony founded on religious tolerance, in 1704 the legislature passed "An Act to Prevent the Growth of Popery," which stated that a Catholic would be deported if he was found keeping a school, boarding students or

²⁴McCluskey, Catholic Viewpoint, p. 25. ²⁵Ibid.

instructing children.²⁶ Catholics found serious difficulties in conscience sending their children to these schools. It seems that there were serious leakages, as a minister said, "that the Bible and the Common Schools were two stones of the mill that would grind Catholicity out of Catholics."²⁷ A number of attempts were made to obtain relief from the situation. It was once thought there might be a possibility for the combination of the schools under Bishop John Carroll, but his movement was short lived. The state-supported nonsectarian schools seemed too Protestant in tone and management for the Catholics. It was asked that Catholic students in public schools be excused from the reading and discussion of the Protestant Bible and that the school taxes paid by Catholics be used in support of church schools for religious education. The 1854 ruling by the Maine Supreme Court (*Donahue v. Richards*) allowed schools the authority to compel the reading of the King James version of the Bible.²⁸ This sort of request by Catholics was often seen as an attempt to take the Bible out of schools or as a general attack on the Republic.

²⁶ Ibid.

²⁷ Richard J. Gabel, "Public Funds for Catholic and Private Schools" (unpublished Master's thesis, Catholic University, Washington, 1937), p. 487.

²⁸ Jorgensen, p. 414.

Growing Concern

In 1808, the dioceses of Bardstown, Kentucky, Boston, New York, and Philadelphia were added, making the Bishop of Baltimore the Archbishop of the Ecclesiastical Province of Baltimore.²⁹ With the increase of population and Church leadership, it was felt that there was a need for a series of meetings to discuss the various problems facing the new and growing Church. In a series of councils held between 1829 and 1849, the bishops met and in a number of pastoral letters informed their priests and people of the direction they saw for the Church. Education was a theme that was frequently considered, as seen in the following quotations. The first is from a Pastoral letter of 1829:

Believe us; it is only by the religious education of your children that you can so train them up, as to ensure that, by their filial piety and their steady virtue, they may be to you the staff of your old age, the source of your consolation, and reward in a better world.

In placing them at school, seek for those teachers who will cultivate the seed which you have sown; for what avail will it be, that you have done so much, if the germs which begin to put forth, shall now be stifled or eradicated; and should tares be sown where you had prepared the soil? Again, and again, would we impress upon your minds the extreme importance of this great duty, and your responsibility to the God of truth, in its regard. How well would it be, if your means and opportunities permitted, were you at this period to commit your children to the care

²⁹Peter Guilday, A History of the Councils of Baltimore: (1791-1884) (New York: Macmillan, 1932), p. 72.

of those whom we have for their special fitness, placed over our seminaries and our female religious institutions? It would be at once the best mode of discharging your obligation to your children, and of aiding us in promoting the great object which we have already endeavoured to impress upon your minds.³⁰

Pastoral letter of 1837:

We would also, beloved brethren, renew the entreaty which we have made to you on other occasions, to unite your efforts to ours for upholding those institutions which we have created for the education of your children. It is our most earnest wish to make them as perfect as possible, in their fitness for the communication and improvement of science, as well as for the cultivation of pure solid and enlightened piety. And if we occasionally experience some difficulty and do not advance as rapidly as the wishes of our friends, or their too sanguine hopes would look for, some allowance must be made for the difficulties by which we are surrounded and the opposition which we experience.³¹

Pastoral letter of 1840:

We desire that at an early period, children should be instructed in the Sacred History, that they may be made acquainted with the nature and value of the divine volume, that they be gradually brought to its perusal with docile hearts, and that in place of allowing them an indiscriminate use of that which is difficult and liable to gross misconstruction, together with what is simple and edifying, they be judiciously led by proper selections, under discreet and pious guides, to the right use of this rich treasure. Moreover, we are disposed to doubt seriously whether the introduction of this sacred volume as an ordinary class book into schools, is beneficial to religion. It is thereby exposed to that irreverent familiarity, which is calculated to produce more contempt than veneration; it is placed side by side with mere human productions, with the fables of mythology and the speculations of a vain philosophy: it is thus too often made the subject of a vulgar jest, it sinks to the level of text-books, and shares the aversion and the remarks which are generally

³⁰McCluskey, Catholic Education, p. 54.

³¹Ibid., p. 56.

bestowed upon them by children. If the authorised version be used in a school, it should be under circumstances very different from those which are usually found in the public institutions of our States, and this shows the necessity of your better exertions to establish and uphold seminaries and schools, fitted according to our own principles, and for the education of the children who are daily rising up, and numbers of whom are lost for want of such institutions.

There is another evil of which we have still to complain. We can scarcely point out a book in general use in the ordinary schools, or even in higher seminaries, wherein covert and insidious efforts are not made to misrepresent our principles, to distort our practices and to bring contempt upon our Church and its members.³²

Pastoral letter of 1843:

The transmission of faith to their children was a special object of the solicitude of our fathers; for which they thought no sacrifice too great. It must be your case, brethren, to let the precious inheritance descend without diminution. You must, therefore, use all diligence that your children be instructed at an early age in the saving truths of religion, and be preserved from the contagion of error. We have seen with serious alarm, efforts made to poison the fountains of public education, by giving it a sectarian hue, and accustoming children to the use of a version of the Bible made under sectarian bias, and placing in their hands books of various kinds replete with offensive and dangerous matter. This is plainly opposed to the free genius of our civil institutions. We admonish parents of the awful account they must give at the divine tribunal, should their children, by their neglect or connivance, be imbued with false principles, and led away from the path of salvation. Parents are strictly bound, like faithful Abraham, to teach their children the truths which God has revealed; and if they suffer them to be led astray, the souls of the children will be required of their hands. Let them, therefore, avail themselves of their natural rights, guaranteed by the laws, and see that no interference with the faith of their children be used in the public schools, and no attempt made to induce conformity in any thing contrary to the laws of the Catholic Church.³³

³²Ibid., p. 61

³³Ibid., p. 63.

In the space of just fourteen years things had taken a radical change. In 1829, parents were being reminded of the duty they had and how it was good to make use of the Catholic institutions if possible. In 1837, there was reference made to the opposition to public education, but seemingly nothing of radical concern. In 1840, reference was made to the use of the Bible in the classroom and the language was now concerned with the "evil" being encountered in the public system. In 1843, the tone was very moralistic, coming with a frontal attack on the common school. Responsibility for a child's soul was placed in the hands of the parents, a much stronger expression compared to the original concern in 1829. In the fifty years since Bishop Carroll's first letter, things had grown from a casual concern over education to a growing school system trying to counteract the movements of the culture in their new nation.

It seems, in looking back over the various Provincial Councils, that the man most outstanding was Archbishop Eccleston, the Bishop of Baltimore. He had been the presiding officer of the last five councils and had guided the legislation during those times. He had the ability to know his fellow bishops and direct them for the accomplishment of common goals. Francis P. Kenrick, Eccleston's successor, was well known for his outstanding scholarship. It fell to him to give guidance in one of the fastest growth periods the Church has ever experienced. Guilday quoted from the

February copy of the 1853 Metropolitan, a monthly Catholic magazine published in Baltimore, this account of the Church at this time:

There were twenty-eight theological seminaries in thirty-four dioceses with three hundred and thirty-one students for the priesthood; the preparatory seminaries were five in number, with about two hundred students. From Georgetown College in the District of Columbia to Santa Clara College in California, twenty-five colleges for young men might be counted, with close to twenty-five hundred students. There were one hundred academies for young women. From the eighty churches in 1803, the number had increased to seven-hundred and eleven in 1852. The clergy had grown from a little band of sixty-eight in 1808, to thirteen hundred and five by the time the Council of 1852 met in Baltimore; the number of Catholics in the nation was fast approaching the two-million mark; and the whole marvelous growth will seem to reach a climax in the Council itself when the decision is reached to place bishops in Portland, Burlington, Brooklyn, Newark, Erie, Covington, Quincy, Santa Fe, Natchitoches, and Upper Michigan, and to create San Francisco a Metropolitan See.³⁴

At first glance, many of these documents may seem harsh and overreactionary, but there were a number of outside influences causing pressure. Much of this response came in answer to the Nativist Movement.

Nativism's basic position and one of its fundamental roots as they have shown themselves in the United States cannot be isolated from the great religious movements of sixteenth-century Europe. American nativism moves out from that position. It may assume many forms but structurally it is an attitude against ethnic immigrants, who are of national backgrounds other than the core culture nationality which de

³⁴ Guilday, p. 171.

Tocqueville calls "Anglo-America," i.e., White, Protestant, and northern European.³⁵

This quotation from Gilbert Cahill gives a good background to the problem that did much to cause separation of religions in the United States. Much could be said about this force in the developing culture, but for the purpose of this study several examples and the realization of what these events did to the way people thought and tried to handle their situation in life will suffice.

As the Cahill quotation pointed out, there were always some nativist feelings against those who were outsiders, but this was not seen in any serious proportions until the mass immigrations were felt by the nation; at least, violence was not seen until then. With the advent of mass immigrations, the fears of the resident population grew.

To reformers, the immigrants were the source of municipal squalor and corruption, to workingmen a drag on wages, to militant Protestants the tools of Rome; and to nearly all their critics the newcomers were agents of discord and strife.³⁶

Such books as the Awful Disclosures of the Hotel Dieu Nunnery in Montreal by Maria Monk did much to stir anti-Catholic feelings among those who already had negative

³⁵Gilbert A. Cahill, "Comments," Catholic Historical Review, XLIV (July 1958), 159.

³⁶John Higham, Strangers in the Land, Patterns of Nativism 1860-1925 (New York: Atheneum, 1975), p. 77.

feelings.³⁷ But often these feelings of frustration and fear broke out in violence. In the 1840's Philadelphia exploded in violence over the use of the Bible in the classroom. Guns were found in the basement of a Catholic Church and the governor of Pennsylvania had to call out the militia to keep order. Several were killed and many injured before the episode was ended. In the latter part of the century the Nativist activity took on better organization and became a much more feared movement. One such organization was the American Protective Association, which was thought to have a half million members at one time. An article called "Instructions to Catholics," supposedly from the Pope, told of measures from Rome to get jobs for Catholic immigrants.

In order to find employment for the many thousands of faithful who are coming daily to swell the ranks of our Catholic army, which will in due time possess this land, we must secure control of . . . every enterprise requiring labor. . . . This will render it necessary to remove or crowd out the American heretics who are now employed. . . .³⁸

This was published in the depressed times of 1893 when many were losing their jobs. When it came to politics, the APA members took an oath never to vote for a Catholic so the latter would never be able to gain political control. They

³⁷John Cogley, Catholic America (Garden City: Doubleday, 1974), p. 38.

³⁸Higham, p. 81.

generally boycotted Catholic merchants and discriminated against Catholic labor, using the slogan "No Irish Need Apply."³⁹

In 1893 the Protestants felt the full-scale attack was about to take place against the Republic by an internal Catholic army. Through another bogus encyclical credited to Leo XIII, the rumor was spread that all Catholics were absolved from any oath of loyalty to the United States and instructed to "exterminate all heretics" on a certain date in September. There were to be seven hundred thousand papal soldiers ready to spring from the American cities into full rebellion at any time. This rumor spread throughout the East and Midwest and became a real fear for several months.

Growth of Catholic School System

With the large immigration of Catholics taking place, there was a corresponding rapid growth in the Catholic school system. Besides having the original purpose of protecting the faith, it now became an important instrument for the integration of the vast numbers into the American way of life. By 1866 there were 3,842,000 Catholics, 2,770 priests, and 3,366 Catholic churches. By 1896 there were 7,474,850 Catholics and 12,273 churches, with a value of

³⁹Don Brophy and Edythe Weathaver (eds.) The Story of Catholics in America (New York: Paulist Press, 1978), p. 41.

\$118,123,346.⁴⁰ By 1920 there were 6,551 Catholic elementary schools established which were teaching a total of 1,795,673 students.⁴¹

Plenary Council Decrees

In 1852 the First Plenary Council was held in Baltimore with six archbishops and thirty-five other bishops in attendance. Catholic education was a major topic for consideration:

Listen to our voice, which tells you to walk in the ancient paths; to bring up your children as you yourselves were brought up by your pious parents; to make religion the foundation of the happiness you wish to secure for those whom you love so tenderly, and the promotion of whose interests is the motive of all your efforts, the solace which sustains you in all your fatigues and privations.

Encourage the establishment and support of Catholic schools; make every sacrifice which may be necessary for this object: spare our hearts the pain of beholding the youth whom, after the example of our Master, we so much love, involved in all the evils of an uncatholic education, evils too multiple and too obvious to require that we would do more than raise our voices in solemn protest against the system from which they spring.⁴²

In the tenth decree, priests had been instructed to institute catechetical classes in their parishes and admonished that this duty to instruct the young in the doctrines of

⁴⁰ Guilday, p. 194.

⁴¹ Summary of Catholic Education 1919-1966 (Washington: National Catholic Conference, 1966).

⁴² McCluskey, Catholic Education, p. 80.

the faith was theirs and that nobody was to be delegated to do this work. The above quotation came in the thirteenth decree, which also said that competent teachers were to be paid out of church funds, if necessary.

Thus, with the First Plenary Council, the pressure for schools and religious education was strongly stated. The first part of the quotation sounds as if some people lacked concern, so pressure had to be applied to get the support needed for the system. The public school education was now being condemned by such statements as involving "evils too multiplied and too obvious."

The Second Plenary Council took place in 1866 under the direction of Archbishop Martin J. Spalding of Baltimore. Like Spalding, there were a number of new faces for this council, since many of the old standard conciliar bishops had died. The major problem of this council was how to handle the vast number of Catholics coming to the country. (See Appendix C.) How would it be possible to keep all this together and functioning as a unified church?

The council wrote an education decree of three chapters, the first on the need for Catholic schools, the second on Catechism classes for students in public schools, and the third on the proposed Catholic University.

We recur to the subject of the education of youth, to which, in the former Plenary Council, we already directed your attention, for the purpose of reiterating the admonition we then gave, in regard to the establishment and support of Parochial Schools; and of

renewing the expression of our conviction, that religious teaching and religious training should form part of every system of school education.

Prepare your children for the duties of the state or condition of life they are likely to be engaged in; do not exhaust your means in bestowing on them an education unfit for these duties.

Day after day, these unhappy children are caught in the commission of petty crimes, which render them amenable to the public authorities; and day after day, are they transferred by hundreds from the sectarian reformatories in which they have been placed by the courts, to distant localities, where they are brought up in ignorance or, and most commonly in hostility to, the Religion in which they had been baptized. The only remedy for this great and daily augmenting evil is, to provide Catholic Protectories or Industrial schools, to which such children may be sent; and where, under the only influence that is known to have really reached the roots of vice, the youthful culprit may cease to do evil and learn to do good.⁴³

The Church was still facing the difficulties involved in public school education, but with the great number of Catholics coming to the nation, this problem was just one among many. The last request in the document dealt with a rather pragmatic need to get the kids off the streets, but it had little effect, for few schools of this type were ever built by the Catholic Church. A strong plea was made for the construction of parochial schools and religious communities were commissioned to undertake the task.

After the Secondary Plenary Council, a number of bishops requested a decree from Rome to impress upon their people the seriousness of the school situation. On November 24, 1875, the "Instruction of the Congregation of Propaganda

⁴³Ibid., p. 84.

de Fide Concerning Catholic Children Attending American Public Schools" was presented. The Instruction was given in eight points. A brief summary of each follows.

1. The first looked at the educational systems in themselves and ended with the conclusion that to allow a child to pass from religion is a great evil and this seems to happen in schools where religious instruction is not given.
2. The second considered the difficulty of hiring teachers from every sect indiscriminately and allowing children of both sexes to be in the same class and classroom, sitting side by side at the same desk.
3. The next warned that unless the dangers of loss of faith and morals were corrected, these schools could not in conscience be used by Catholics.
4. Catholic schools should be established in every place so that contact would not have to be made with the public schools. These schools should be of first quality.
5. The fifth point stated that Catholics have the right to form their own schools for instructing and educating their children.
6. The sixth mandated that all Catholic children are to attend Catholic schools unless the bishop sees sufficient cause in a particular case for the child

to attend the public school.

7. Next it was stated that if a child did have to attend a public school, provision must be made for him to receive the necessary Christian training and instruction. This responsibility fell to the parish priest and the family of the child.
8. Finally, "Parents who neglect to give this necessary training or permit their child to attend public school even when there is a Catholic School in the place cannot be absolved from the moral teaching of the Church."⁴⁴

In 1884 the Church in the United States convened in the third and last Plenary Council. Again the group of bishops was almost all new to the council and its method. There is no accurate count of Catholics in 1884, since the growth had been so spectacular, but it was estimated that the number had doubled from the time of the council in 1866, placing it at some place around 7,700,000. This council was under the leadership of Bishop James Gibbons, and the problems to be faced were overwhelming.

The decree on Education had two chapters, one on parochial schools and one on high schools. It seems that the stand taken in the seven Provincial Councils and the

⁴⁴Ibid., pp. 121-126.

two Plenary Councils found their summation in this council. Between the councils of 1866 and 1884 the public school system had made great progress, but with an increasing abandonment of religious teaching and influence. The "Instruction" from the Sacred Congregation had started a flood of Catholic schools throughout the nation. The Councils of Cincinnati had already ordered that a system of parochial schools be built in that diocese. With this sort of backing, the Council spoke in strong language:

Hence education, in order to foster civilization, must foster religion. Now the three great educational agencies are the home, the Church, and the school. These mould men and shape society. Therefore each of them, to do its part well, must foster religion. But many, unfortunately, while avowing that religion should be the light and atmosphere of the home and of the Church, are content to see it excluded from the school, and even advocate as the best school system that which necessarily excludes religion.

All denominations of Christians are now awaking to this great truth, which the Catholic Church has never ceased to maintain. Reason and experience are forcing them to recognize that the only practical way to secure a Christian people, is to give the youth a Christian education.

Two objects therefore, dear brethren, we have in view, to multiply our schools, and to perfect them. We must multiply them, till every Catholic child in the land shall have within its reach the means of education. There is still much to do ere this be attained. There are still thousands of Catholic children in the United States deprived of the benefits of a Catholic school. Pastors and parents should not rest till this defect be remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied.⁴⁵

⁴⁵ Ibid., p. 90.

DECREES OF THE COUNCIL--TITLE VI

199. After full consideration of these matters, we conclude and decree:

I. That near every church a parish school, where one does not yet exist, is to be built and maintained in perpetuum within two years of the promulgation of this council, unless the bishop should decide that because of serious difficulties a delay may be granted.

IV. That all Catholic parents are bound to send their children to the parish school, unless it is evident that a sufficient training in religion is given either in their own homes, or in other Catholic schools; or when because of a sufficient reason, approved by the bishop, with all due precautions and safeguards, it is licit to send them to other schools. What constitutes a Catholic school is left to the decision of the Bishop.⁴⁶

The last decree to be consulted for this part of the historical investigation is the Code of Canon Law on Catholic Education. This Code was issued in 1919 and is the most authoritative expression of the mind of the Church.

Canon 1113. Parents are bound by a most serious obligation to provide to the best of their ability for the religious and moral, as well as for the physical and civic education of their children, and also to provide for their temporal welfare.

1372. From childhood all the faithful must be brought up so that they are taught nothing contrary to faith and morals, but that religious and moral training have the primary place. Not merely parents, as in Canon 1113, but all who take their place, possess the right and serious duty of providing a Christian education for their children.

1174. Catholic children may not attend non-Catholic, neutral, or mixed schools, that is, those which are open also to non-Catholics. It is for the local bishop to

⁴⁶ Ibid., p. 93.

decide, in accordance with the instructions of the Holy See, under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be allowed.

1375. The Church has the right to establish schools of every grade, not only elementary schools, but secondary schools and colleges.

.....

1379. Where there are no Catholic schools as envisioned in Canon 1373, let provision be made for founding them, especially by the local bishops. The faithful must not neglect to lend their help, according to their means,⁴⁷ for the establishment and support of Catholic schools.

These various statements from the councils and teachings of the Church reflect the type of influence that the priests and people of the United States received during the time the Catholic school system was developing. It seems fair to say that these decrees more or less reflected the feelings of the people and were not imposed on them from the top. It also seems that most of these declarations were made for the good of the people and the Church and were not the ideas of just a few but were a healthy reflection of the Church of that age.

The Role of the Pastor after the Third Plenary Council

With the decree of the Third Plenary Council of Baltimore, the pressure for all pastors was to establish a Catholic elementary school. (See Appendix D.) Since the pastor is the ordinary and immediate representative of the

⁴⁷ Ibid., pp. 175-177.

diocese in the management of the school, it became his responsibility to build the school and find the teachers. And since the sisters took care of most of the teaching, "the priest's greatest aid to the school came from his active interest in it and his encouragement of everything in relation to its progress."⁴⁸ What this basically meant was that the pastor would meet the financial needs of the school and give the support necessary for the sisters to do the educating. This was the role of most diocesan priests; they assumed the responsibility but delegated it to those who were trained in the teaching of religion. Religious instruction was the central focus around which the school was operated. Pope Leo XIII stated in 1897:

"It is essential not merely that youth be taught religion at fixed hours, but that all other subjects of their educational courses should breathe in the fullest measure of the spirit of Catholic truth. . . ."⁴⁹

A note concerning the type of teaching of religion promulgated in these newly founded schools is appropriate. The major force in early Catholic education was the catechism. After the Council of Trent, in 1545, it was decreed that the doctrines of the Church were to be set down in clear form to answer the heresies of the Protestants; this was the background from which education was carried on in the schools. Many of the early catechisms were those used

⁴⁸Burns, p. 183.

⁴⁹Quoted in *ibid.*, p. 166.

in Europe and were probably the main tools of the colonial schools. Bishop Carroll did prepare a catechism which became the standard and was used as the base for the official Baltimore Catechism of the Third Plenary Council. This catechism became the text in all Catholic elementary schools; it became the unifying text of all the schools. It was so accepted that a pastor was not to replace it in his parish school. Even though it was known to have many difficulties, and many did not approve of it, since it came from the Council it was felt that it had to be used. This book was used and taught by the pastors as "the" way to conduct religious education:

We use the Baltimore catechism with its three main divisions: the credenda, the sanctificanda and the agenda. A whole school year is devoted to one of these divisions by giving two 20 minute instructions each week, five minutes for review and fifteen minutes for new matter. This means that the whole catechism will be covered every two years. The priest is obliged to tie himself down to two definite periods each week, the best time and place being immediately after the morning Mass in the church. All the children hear the one instruction at the same time. This requires only one preparation and one delivery on the part of the priest. The student is not to advance in the study of questions any faster than the priest in his instruction. In this way no part of the catechism goes without the necessary explanation and the edifice of religion is neatly built up in every detail in the minds of students. In this way the third to the eighth grade students will hear every part of the catechism explained twice.⁵⁰

⁵⁰Francis A. Walsh, O.S.B., "Catechetics in the Seminary Curriculum" (unpublished Doctoral dissertation, New York University, 1937), p. 10.

This was the accepted method for use and most priests could and did follow this method. This was the text for over forty years in most schools and much longer in some. This can be looked at critically now but at the time it seemed to fit the needs of the Church and was seen as the basic method of education in religion, as well as other subjects.

Up to this point primary consideration has been given to the development of the primary school. It is now appropriate to turn attention to the Catholic secondary schools.

Foundation and Development of the Catholic Secondary School System

In examining the foundation and development of the Catholic secondary school system it should be remembered that, as in the case of the early development of the elementary schools, this involved a very small number of students and schools that kept few if any records.

There were three stages of development in the public secondary school system, which were paralleled in the development of the Catholic system of secondary schools. Because of the well developed system in the New England colonies it is only right to look there for the first real secondary school to develop. In 1635, the Boston Latin School was opened to prepare students for the requirements

of the colonial college.⁵¹ Harvard required a knowledge of Cicero and other Latin authors of all their incoming students. In pioneer days it is obvious that this did not represent a popular means for the general education of those who had finished the elementary school and wished to learn more.

The academy seems to have appeared first in Philadelphia around 1751. This was a more practical school and in some instances the academy even refused to have Latin as one of its subjects. Such private schools became popular, with 6,000 such schools in operation in 1850 with some 263,000 pupils.⁵² These schools were really not intended for those going to college, so the curriculum was diverse. Most of these schools still had a rather heavy religious overtone. Because these schools were private and there was a growing desire for further education, the move was for a free public system. These schools were similar in every way to the academy with the exception of no tuition. The first of these opened in Boston in 1821. They did not reach their full development until after the Civil War.

With the coming of the early Jesuits the foundation of the traditional European secondary school was transplanted into a culture that had little need for the

⁵¹Burns and Kohlbrenner, p. 233.

⁵²Burns, p. 234.

classical education it offered. The first school of any note of this type was founded in Georgetown in 1789.⁵³ Even though this was a secondary school-college, students without the ability to read or write were admitted. It seems that most of the early Catholic institutions did not have a strong delineation between the secondary and college level within the school; many also had an elementary curriculum. It is estimated that in 1880-1881 there were 3,118 students in secondary education in Jesuit institutions; by 1895 this number had grown only to 3,547.⁵⁴

Almost from the start there were a number of independent secondary schools. In 1901 there were about ninety tuitioned academies run by different teaching communities.⁵⁵

After a time of combined six-year education the division developed into the secondary and college systems of today. The following is a description of the process in St. Louis:

From 1829 to 1887, the undergraduate instruction was of six years' duration, with no hard-and-fast line drawn between secondary and collegiate instruction. Beginning with 1858, the classes in the classical course bore the names of Philosophy, Rhetoric, Poetry, First Humanities, Second Humanities, Third Humanities. At a later period, the three last years were designated First thru Third Academic. High school education was the business of the classes named Humanities or

⁵³Ibid., p. 235.

⁵⁴Ibid.

⁵⁶William J. McGucker, S.J., The Jesuits and Education (Milwaukee: Bruce, 1932), pp. 70-71.

Academic. St. Louis University High School was, consequently, during all these years (1829-1887) functioning as a school of secondary education though not standing apart in administration and certain respects from the department of Arts and Science. In 1887-88, the Academics (the first three classes of the classical course) are grouped together in the college catalogue as Academic Department.

Gradually the St. Louis University High School adjusted itself in every detail to the now fully established conception of the high school in the United States as an educational unit, standing on its own feet, imparting a type of education complete within its own limits, and equipped with its own administration offices, teaching-staff, and buildings. In 1901, the Academic Department changed its name to the St. Louis Academy and was given a special section in the general catalogue of the University, which action a few years later began to be issued separately from the other catalogues of the institution. Beginning with the session 1903-4, instruction in the Academy was lengthened by the addition of a class called Humanities; and with the season 1908-09, it was still further standardized by the adoption of the eighth grade entrance requirements.⁵⁶

Toward the end of the 1800s there was a rise in interest in Catholic secondary education similar to the new interest in the public system. With this interest the Third Plenary Council of Baltimore, in 1884, expressed the hope that more young boys and girls would be able to make use of Catholic Secondary Education.

The Council recognized the necessity and legislated to the effect that every effort should be put forward by priests and people to create a complete system of Catholic training which would protect the Catholic youth of the land at every stage of their education.

⁵⁶Ibid., p. 137.

The start of the parish high school became a very pragmatic move on the part of pastors. Many of them felt the anti-Catholic sentiments toward their people, so they extended the number of years offered in the elementary school. There seems to be no record of parochial high schools until 1901, when the Commission of Education reported fifty-three such schools.⁵⁷ Most of these were extremely small and poorly equipped, and soon came into disfavor with Catholic educators.

To counteract such smallness and lack of facilities and equipment the Central Catholic High School was established. Such schools drew students from several parishes and were usually run as part of the diocesan school system.

The first school of this type was started by a grant in the will of Thomas E. Cahill in August 1873. This provided a bulk of his estate to be devoted to the establishment of a school "for the free education of boys over the age of eleven years in the city of Philadelphia, in such education courses and studies, other than those purely ecclesiastical in nature, as will best qualify such boys for the ordinary pursuit of life."⁵⁸ The school was named the Roman Catholic High School of Philadelphia and was placed in the hands of a Board of Trustees presided over by the Archbishop. The original faculty was comprised of a president

⁵⁷ Burns, p. 247.

⁵⁸ Ibid.

and vice president, both priests, and eighteen lay teachers.

In 1900 three high school "centers" were founded for girls in Philadelphia, with each center having a religious order in charge. A school comparable to the boys' school was opened in 1912 with a grant from Mrs. May Hallahan McMichen.⁵⁹ The Catholic Educational Association, which had come into existence in 1904, gave its approval to the movement of central high schools and soon saw a number of these schools open in a number of dioceses. (Appendix B is a copy of the original curriculum at the boys' school. This shows the overall religious and educational character of the school.)

As in the public system, the high school started as a place for the elite. But once the growth started, it continued for years to come. In 1915 there were 74,538 students in Catholic high schools; in 1930, 241,869; and by 1976 there were 995,845.⁶⁰

The major part of the instruction in the high schools seems to have been done by the sisters. The students usually received a half hour of instruction in the morning and one lecture a week by the priest. Frequently when the priest held his class the whole school, or perhaps half the school, would be present. This would be a lecture

⁵⁹ Ibid.

⁶⁰ Ibid., p. 255; also Official Catholic Directory.

with no examinations and no time for questions. In a number of high schools it appears that either the poorer teachers were given the responsibility for teaching religion or else it became an added subject on the regular teacher's course load.⁶¹ On the high school level there seem to have been a number of real difficulties in method and priorities.

Role of the Priest in Diocesan Systems

Finally, the role of the priest in the diocesan educational systems should be considered. With the growing school systems, many bishops felt the need for a method of checking on the schools to be sure they were meeting the expectations for religious education.

In 1888, the Bishop of New York appointed a priest as "superintendent" of schools. This practice was followed in a number of other dioceses in the next few years. The main function of this job was to examine and give certification to teachers, with a special emphasis on the qualifications of the religion teachers. In many situations the superintendent became the representative of the bishop and worked with the new school boards in the development of policies and programs for the schools. This was just another

⁶¹Joaquin Garcia, "The Teaching of Religion in the Secondary School," National Catholic Educational Association, XXV (1928), 225.

way in which the priest met the needs of the schools and achieved a powerful and influential ministry.

SUMMARY

Putting all of this together, it appears that in the United States the priest played a vital role in the development and maturation process of the Catholic school system. In the field of religious education, the terms and ideas we now use in regard to the art were really not part of his life. For the typical priest, his ministry called him to build and sustain the schools and act as an overseer for the whole system. His time in the classroom was limited because of the shortage of priests and the many other demands on his time. This may change somewhat in the future with the increase in vocations and a time may come when a number of priests will be found teaching, especially in the high schools.

Looking back on the type of religious education which took place on both elementary and secondary levels, there seem to have been some very serious problems in both content and method of instruction. Yet looking at the overall growth and strength of the Church during this period it did seem to meet its purpose. While the early priests were not educators, as we might have wished them to be, they were builders, and the Church today does have much

for which to thank them, both in what they built and even more in the spirit they left with our Catholic school system.

CHAPTER II

1900 TO THE PRESENT

By the turn of the century the Catholic population had grown to almost 13 percent of the total population of the United States. The Catholic school system was becoming just that, "a system." Much of the framework for its development had been provided and now it was beginning to take flesh. During this time there was a strong loyalty to the Church and the hierarchy seemed to have a firm control over the developments that would take place in the next fifty years. Nativist antagonisms could still be felt, but not with the same intensity with which they had been experienced fifty or sixty years before. The outlook of the Church in many ways remained similar to that of the previous century and much of what could be said then was still very true:

. . . Roman Catholicism had long operated under the doctrine that it is the sole agency of salvation. The laity needed instruction in the sacramental system of grace and guidance in the Church's assessment of cultural values. Catholics thus had to be socialized to accept the Church's rendition of the earthly city in order to gain entry into the heavenly kingdom.

American Catholicism escalated the Church's commitment to this task. Interpreting American culture as antithetical to Catholic values, the immigrant seemed overwhelmed by its religious and cultural responsibility. The growing number of Catholic immigrants and their ignorance of the faith confronted a

fledgling Church with a seemingly impossible task. Thus, all available means had to be enlisted in the work of socialization: sermons to instruct those who could find seats in overcrowded churches; periodic religious revivals to reach beyond the Sunday congregation; catechism and Sunday school classes to prepare the young for active participation in the sacramental system; a network of sodalities dividing the parish by age, sex, marital status and providing moral instruction and social intercourse for specific "stations in life," a system of educational and social agencies including parochial schools, private academies and colleges, asylums and protectories and hospitals and prison apostolates. The written word was not forgotten. Priests and laymen edited diocesan newspapers and religious periodicals; and Catholic publishing houses printed European and American devotional, catechetical and fictional works under episcopal imprimaturs.¹

DEVELOPMENTS PRIOR TO VATICAN II

Attitude toward the Public Schools

The relationship between the Catholic school system and that of the public schools was getting no better. The Catholic bishops started to meet yearly in 1919, and in their meetings often spoke as their predecessors had about the relationships of the two systems.

The pastoral letter of 1919 told the Catholic people, "The nursery of Christian life is the Catholic home," but "its stronghold is the Catholic school." The bishops concluded the letter by saying that the American

¹Vincent Lannie, "Catholic Educational Historiography in the Twentieth Century" (unpublished address given before the History of Education Society, Atlanta, November 1974), pp. 26-27.

church "is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems."²

In 1933 the bishops stated that the purpose of education was

. . . to fit men for life in eternity as well as in time; to teach men to think rightly and to live rightly; to instill sound principles not only of civic righteousness, but of Catholic faith and morality; . . . and all this with a thorough training in the secular branches of knowledge.³

In 1947, the pastoral letter discussed the problem of secularism and stated,

In no field of social activity has secularism done more harm than in education. In our own country secularists have been quick to exploit for their own purposes the public policy adopted a century ago of banning the formal teaching of religion from the curriculum of our common schools.⁴

Again:

A philosophy of education which omits God, necessarily draws a plan of life in which God either has no place or is a strictly private concern of men. There is a great difference between a practical arrangement which leaves the formal teaching of religion to the family and to the Church, and the educational theory of the secularist, who advisedly and avowedly excludes religion from his program of education. The first, reluctantly tolerated under certain conditions as a practical measure of public policy, may actually serve to emphasize the need of religious instruction and training, and to encourage public school administrators to cooperate with home and church in making it possible. The other strikes at the very core of

²Neil C. McCluskey, S.J., Catholic Education Faces Its Future (Garden City: Doubleday, 1960), p. 100.

³Ibid.

⁴Ibid., p. 101.

our Christian culture and in practice envisions men who have no sense of their personal and social responsibility to God.⁵

In 1951, there was a reiteration of the previous statements:

Although the training of children along moral lines is primarily the business of the parents and the church, yet it is also the business of the school if education is to give formation to the whole human personality.⁶

The view of the American hierarchy was relatively unchanged until the time of Vatican Council II.

During the time from the beginning of the century to Vatican II, the growth continued. Appendix 4 gives an indication of the tremendous increase of schools and students. With the temporary closing of the country to immigrants occasioned by the signing of the Immigration Act of 1924, there was a halt in the flow of Catholics into the country. This action had several side effects. First of all, the strong Nativist feelings seemed to decrease. Nativism was experienced off and on from this time but with the increased number of Catholics and the conviction that control had been gained, tensions seemed to ease somewhat. Even though there was still a tremendous amount of Americanization to be achieved, things seemed to be getting better for everyone. With 17 percent of the nation's population now Catholic, there were more and more

⁵Ibid., p. 102.

⁶Ibid., p. 103.

who could afford to assist the effort of the Church in its building. The statement of Bishop Hughes of New York in the 1840s now became even more true: "Let parochial schools be established and maintained everywhere; the days have come and the place in which the school is more necessary than the church."⁷

Problems of the Religious Teachers

With this growth in schools and in the number of students, the place of the religious teacher became more and more important. Between the years 1833 and 1913, the number of religious teaching orders of sisters had increased to seventy-one; in 1930 there were more than two hundred and by 1968 over five hundred.⁸

As was stated earlier in this study, both on the elementary and the secondary level the role of educator had been taken over largely by sisters. In 1947, 72 percent of the teachers in Catholic schools were women (92.6 percent of whom were sisters), and 28 percent were men. Of the latter, 7.3 percent were diocesan priests, 7.3 percent were teaching brothers, 6.6 percent were religious

⁷Marvin Taylor (ed.) Foundations for Christian Education in an Era of Change (Nashville: Abingdon Press, 1976), p. 245.

⁸Philip Gleason (ed.) Contemporary Catholicism in the United States (Notre Dame: University of Notre Dame Press, 1969), p. 272.

order priests, and 6.4 percent were laymen.⁹

One problem many of the sisters who entered the classroom had was that they were really ill-prepared for the task. Many congregations of sisters followed the practice of placing young sisters in the classroom immediately after their postulancy and novitiate training, which usually took about two years. These young sisters would take professional training during the summers and would eventually complete their college courses, but this would be some years after they had started to teach. In 1953, the National Sisters' Formation Conference was established for the purpose of gaining a greater sense of professionalism among the various religious orders and this movement seems to have been most successful.

The religious education of the time was the same as it had been in the past, and it was to remain so for a number of years to come. On both elementary and secondary levels the basics of the catechism were the backbone of the instruction. The first signs of change or of any new movements were to come from Europe in what became known as the Munich Method of religious education. This was presented at the First International Catechetical Congress in Vienna in 1912, but it was still far from

⁹Louis Putz (ed.) The Catholic Church, U.S.A. (Chicago: Fides, 1956), p. 127.

having any effect on the American movement.¹⁰

Developments in the Teaching of Religion

The Munich Method was organized around the famous Herbartian steps of pedagogy and gave significant attention not only to the content of the religion lesson but also to instructional practices. In 1936 the book, Die Frobbotschaft und unsere Glaubensverkündigung, was published by Josef Andreas Jungmann; this triggered the emphasis on the kerygmatic character of religious education. Jungmann showed that "the Christian message and its mode of coming to us, both in history and in mystery, always determine the basic method of its presentation."¹¹ This kerygmatic character of religious education was concerned with the joyous affair in which the learner came to know the Good News of salvation and to see the world as a place of celebration because of the cross and resurrection events.¹²

In the 1940s a group of Belgian Jesuits established the International Center for Studies in Religious Education, first in Louvain and then in Brussels. Lumen Vitae as the center became known became "the" center for catechetical renewal. It seems that much of what was to come

¹⁰Taylor, p. 252.

¹¹Gleason, p. 252.

¹²Taylor, p. 250.

to the United States found its origin here. During the 1950s two Jesuits, Johannes Hofinger and Alfonso Nebreda, developed these themes as stated by Jungmann and spread them throughout the United States in a number of lectures. At Lumen Vitae, two men by the names of Marcel van Caster and Pierre Ranwez continued the kerygmatic studies and became very influential on a number of Americans who attended the institution or read their treatises. The Center's journal, Lumen Vitae, began publication in 1946 with an English edition. The book Faith and Commitment, edited by Mark J. Link, S.J., put into convenient form much of what had been published in the '50s and '60s in Lumen Vitae. The Religious Education Department of Catholic University also did much to transmit these ideas around the nation. Such schools as the Universities of Notre Dame and Detroit also took up this method and modeled their approach on the Lumen Vitae School. Because of these advances a quarterly devoted to religious education called Living Light began publication in 1964 under the direction of the National Center of the Confraternity of Christian Doctrine in Washington, D.C.¹³

This new development represented a major shift from the traditional concepts of the Baltimore Catechism. The Baltimore Catechism had taken the conceptual substance of

¹³Gleason, p. 251.

faith from its biblical and historical form and presented it in the schematic form, organized along the lines of creed, code, and cult. The newer approach stressed salvation history--the story of God's dealings with man in the Old Testament and the proclamation of the Good News of salvation through Jesus Christ. The aim of religious education was not so much to give the student merely an intellectual grasp of certain doctrine, but to enable him to understand and assimilate in a more integral and personal way the meaning of the story of God's saving action in history and to form him as a member of the Christian community. The difficulty that this shift caused is well stated by Brother Gabriel Moran, F.S.C.:

The Christian student is thus encouraged to live in the present except that his mind must be pointed backward to where all the revealed truths are. This is an unhappy situation for the Christian, but it is hardest of all upon schools and religion classes whose function, one would suppose, is to raise the level of understanding in order to set men free. Schools cannot exercise their function unless they are allowed to focus on the real world of men and events and thus discover the truth in the world through the application of human intelligence. Unfortunately, the conception of revelation which is presupposed throughout catechetics prevents just such an openness to the present event. No one is more aware of this than the student. They know that whatever questioning and open discussion may be allowed in class the answers have already been given. By the end of the class the cards must be laid upon the table.¹⁴

Finally, in the late 1960s and early 1970s

¹⁴Ibid., p. 254.

religious education was seen by Catholics to be a distinct field for study. Before this time, it had been seen as part of the schooling process or, with the Confraternity of Christian Doctrine, type of education. Now it could stand on its own. By being recognized as its own thing, religious education for the first time can in the Catholic Church focus on scholarship, training programs, and teachers specifically prepared in this distinctive field of activity known as "religious education." This has also enabled the American Catholic educator for the first time the freedom to engage in ecumenical dialogue and share activities with Protestant religious educators.

With this sort of development there emerged a number who became known in this field. The first important figure in American religious education was Father Joseph Collins, who became the early basics man for what was to come. Father Gerard Sloyan became influential with the establishment of the graduate program in religious education at the Catholic University. He was the first American to introduce high level theoretical elements into the American movement. Brother Gabriel Moran has done much in this area of writing to put the underpinnings (theological) for religious education. There are any number of people now involved with the enterprise of religious education since more than sixty graduate programs in religious education have sprung up in Catholic colleges and

universities during the '60s and '70s. This is a situation that is a far cry from what the Church was experiencing just twenty years before.

Enrollment in Catholic Schools

The school "system" grew to its high point in 1964, when the total enrollment in Catholic schools reached 5,662,328.¹⁵ From that year on there has been a general decline. For example, in 1968 there were 1,407 diocesan and parochial high schools with an enrollment of 694,996 students. In 1968 there were over 98,000 nuns teaching in Catholic schools, with almost 12,000 priests working full time in education.¹⁶ Today there are 905 such high schools with an enrollment of 512,413. In 1979 the number of nuns had declined to 43,713 with 5,800 teaching priests. This decline has also been experienced in the elementary as well as the university level of Catholic education. An even more drastic drop-off has been experienced in the number of religious working in education. The number of lay teachers has increased to fill the many vacancies left by the departing religious teachers. In 1946 there were around 6,000 lay teachers in both elementary and secondary schools;

¹⁵The Official Catholic Directory (New York: Kennedy, 1964).

¹⁶Ibid., 1968 ed.

in 1968 there were about 90,000 and in 1979 there were 116,300.¹⁷ There are numerous reasons why this decline has taken place but they are outside the scope of this study. What is important to note here is that the decline has taken place and there are often few if any sisters or priests involved in a school. The number of schools has also declined, but not in proportion to the rate of religious departing.

INFLUENCE OF VATICAN II

State of the Schools

During the time of the Second Vatican Council, the school system took on a new look; staffing was just one of the changes soon to take place.

Traditionally, the American Catholic school has been purely and simply a school of the church. Its total operation both as regards policy-making and as regards administration, has been firmly in the grasp of the official church. Parents who have taken seriously the accepted principle of their rights in education and have thus sought to implement those rights, have most often met with sharp rebuff.¹⁸

This sort of thinking came to an end with the laity encouraged to "express their opinion of things which concern the good of the Church."¹⁹

¹⁷ Ibid., 1968 and 1979 eds. ¹⁸ McCluskey, p. 114.

¹⁹ To Teach as Jesus Did (Washington: National Conference of Catholic Bishops, United States Catholic Conference, 1972), p. 38.

The difficulties that were to be encountered in education were unexpected by many but came with much force and speed. Many of the roles in the school systems had to be redefined. The school boards of the past composed of priests from the diocese were replaced by a board, "broadly representative of all the people of the diocese, laity, priests and religious. Membership opened to people of many points of view, including those who may perceive needs and advocate approaches different from those expressed in this pastoral."²⁰ The role of superintendent was often filled by a trained layman or woman. The teachers of religion who had always been nuns or priests were now qualified laypersons. Often principals of schools were laypersons and not always Catholic. The local parish school, where the pastor had full voice, was now aided by a parish school board to help give direction. The structure had been overhauled from top to bottom in a matter of a few short years. Some of the rationale and background will become clearer as we look at some of the important documents that brought all this about.

Effect of Two Documents from Rome

There are two documents from Rome during this time that must be considered for their effect on schools and

²⁰Ibid., p. 39.

religious education in the United States. The first of these is Gravissimum Educationis (October 1965) of Vatican II; the second is the General Catechetical Directory of June 1972. Each of these, because of its authority, did have a significant effect on what was happening in this country. It must be remembered that each of these documents was issued for the whole of the Catholic Church and therefore does not face some of the specific American problems but rather is more general in outlook.

Gravissimum Educationis. The Council Fathers were somewhat narrow in their document on Catholic education. They seemed to have a specific concern for formal education and schooling and were going to leave many of the other forms of religious education to later documents such as the Catechetical Directory. It really does not say too much new but reinforces some rather basic principles.

It states once again as the American bishops have for years the place of parents in the education of their children:

Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and men that a well-rounded personal and social development will be fostered among the children. Hence, the

family is the first school of these social virtues which every society needs.²¹

Again it is not the right of the state or community to educate but that of the parents. The Council then looks at the place of the Church in this process.

Finally, the office of educating belongs by a unique title to the Church, not merely because she deserves recognition as a human society capable of education, but most of all because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and of assisting them with ceaseless concern so that they may grow into the fullness of that same life. As a mother the Church is bound to give these children of hers the kind of education through which their entire lives can be penetrated with the spirit of Christ, while at the same time she offers her services to all peoples by way of promoting the full development of the human person, for the welfare of earthly society and the building of a world fashioned more humanly.²²

The Council speaks in a special way of the place of the Catholic school:

The Church's involvement in the field of education is demonstrated especially by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the natural development of youth. But it has several distinctive purposes. It aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and charity. It aims to help the adolescent in such a way that the development of his own personality will be matched by the growth of that new creation which he became by baptism. It strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind.²³

²¹Walter Abbot, S.J. (ed.) The Documents of Vatican II (London: Chapman, 1966), p. 641.

²²Ibid., p. 642.

²³Ibid., p. 645.

The Fathers reinforced the notion that parents should send their children to a Catholic school if possible, but with nothing like the force of the American statement of Baltimore:

As for Catholic parents, the Council calls to mind their duty to entrust their children to Catholic schools, when and where this is possible, to support such schools to the extent of their ability, and to work along with them for the welfare of their children.²⁴

It is also stated: "Parents, who have the first and the inalienable duty and right to educate their children, should enjoy true freedom in their choice of schools."²⁵

General Catechetical Directory. The second Roman document to affect the school and religious attitudes in the United States is the General Catechetical Directory. This document was the project of the late Bishop of Beauvais, Mons. Pierre-Marie Lacombe. He was really the only bishop of the Council who thought of this type of directory for the world and after some conversing it was undertaken during the Council in 1962. At first it was thought possible to construct a Catechism for the world, but seeing this as an impossible task the effort was put into the directory. It was hoped that this directory would be useful in setting general norms for any nation to use in the construction of its catechetical programming. It found

²⁴Ibid., p. 647.

²⁵Ibid., p. 644.

its basis in the Vatican II documents and mind and was directed to those who had responsibility in the field of catechesis. It was set up in such a way as to provide the basic principles of pastoral theology rather than any pedagogical theory, thus making it more accessible.

As we have seen, the American Church has always seen religious education and the general catechetical movements as an educational process. This document took a very different tack. Catechesis is an aspect of pastoral activity in the Church. The General Catechetical Directory sees catechesis as being educational but does not use this framework at all, but rather the framework of ministry. "Thus catechesis is one of the forms of ministry of the word in the church."²⁶ This puts catechesis in a relationship with other church ministries such as evangelization, liturgical proclamations and theology in general.

Within the scope of pastoral activity, catechesis is the term to be used for that form of ecclesial action which leads both communities and individual members of the faithful to maturity of faith.²⁷

We now hear of catechesis as related to the community and not to the school as it has been for so many years in the United States.

²⁶Gloria Durka and Joanmarie Smith (eds.) Emerging Issues in Religious Education (New York: Paulist Press, 1976), p. 105.

²⁷Bernard Marthaler, O.F.M., Catechetics in Context (Huntington, IN: Our Sunday Visitor, 1973), p. 52.

With the aid of catechesis, communities of Christians acquire for themselves a more profound living knowledge of God and His plan for salvation, which has its center in Christ, the incarnate Word of God. They build themselves up by striving to make their faith mature and enlightened, and to share this mature faith with men who desire to possess it.²⁸

In regard to how this process will take form, the document states:

In regions which have been Christian from of old, catechesis often takes the form of religious instruction given to children and adolescents in schools or outside a school atmosphere.

In a word, catechetical activity can take on forms and structures that are quite varied, that is to say, it can be systematic or occasional, for individuals or for communities, organized or spontaneous, and so on.²⁹

So the old forms of instruction are admitted but the limits and restrictions of the past have been removed; the limit is now the ability and imagination of the one teaching. It is the job of the catechist to help the individual grow and to bring the people together into a community: again a radical shift from the more formal structures of the past schooling.

The teacher in reality is a minister, one among other ministers in the Church. So the task is shared outside of the school as well. The catechist does not just teach; he brings and shares with the student or learner such ideas and beliefs as conversion, initiation, faith community, shared responsibility, worship as a faith

²⁸Ibid.

²⁹Ibid., p. 48.

response. It is a process of growth in faith--a means of learning to live as a Christian by being in, among and with Christians.³⁰

AMERICAN CONTRIBUTION TO RELIGIOUS EDUCATION
IN RESPONSE TO VATICAN II

The response to this can best be summarized in two publications of the American Bishops: To Teach as Jesus Did and Teach Them. The first of these, To Teach as Jesus Did, was published in November 1972. At various stages of the history that has been covered, there have been statements by the bishops to give direction in the field of schools and education, which were usually the voices of the bishops directing the actions of the people. This document is one with a much wider base; it reflects the views of all levels of people involved in the Church. This approach in itself is a major step forward for the American Church. Although the document is very much American in style and content, it does reflect the Vatican II document on education and does take into mind the ideas of the General Catechetical Directory.

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (didache) which the Church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian

³⁰Durka and Smith, p. 110.

community and the entire community (diakonia).³¹

This is probably the statement that has most formed the educational outlook of the American catechist in the past few years. This has become the backbone statement of many educators as they have set their goals. This theme was then placed in the school setting:

Of the educational programs available to the Catholic community, Catholic schools afford the fullest and best opportunity to realize the threefold purpose of Christian education among children and young people.

With the Second Vatican Council we affirm our conviction that the Catholic school "retains its immense importance in the circumstances of our times" and we recall the duty of Catholic parents "to entrust their children to Catholic schools, when and where this is possible, to support such schools to the extent of their ability, and to work along with them for the welfare of their children." (Christian Education, 8)³²

So some direction is given while statements similar to those of the early bishops are again stated. The relationship with the public system has now taken a full turn:

Reorganization may also involve new models of sponsorship and collaboration. Various forms of cooperation with public schools should be explored. In supporting a school system which provides an alternative to the system sponsored by the state, the Catholic educators should seek actively to cooperate with their public school counterparts and their colleagues in other nonpublic schools, sharing ideas, plans, personnel, technology, and other resources where mutually feasible and beneficial. The possibility of institutional cooperation with other Christian groups in the field of education should be explored. Approached with candor and intelligence,

³¹To Teach as Jesus Did, p. 31. ³²Ibid., p. 28.

cooperative planning need not threaten the identity or independence of any school system and can benefit all.³³

It seems much of the harshness of the past is finally forgotten and a new era is evolving for the Catholic school system. The fighting is over and the two systems are finally allowed to live side by side. Parents are encouraged to make use of the Catholic system but in no way is any force being applied as had been done in the past. The Catholic schools are now an option for people to take advantage of if they wish.

It is also imperative that the Catholic community collaborate with all Americans committed to educational freedom. The right of parents to exercise genuine freedom of choice in education in ways consistent with the principles of justice and equality must be recognized and made operative. In this connection one must hope that our nation will arrive at a satisfactory accommodation on the role of religion in public education, one which respects the rights and legitimate interests of all parents and students.³⁴

As stated earlier in this paper, the new thrust of leadership is that of cooperation between the laity and clergy. This document encourages the continuation of this cooperation and expresses the desire to see a fuller participation of the laity.

The bishops made a special point of asking cooperation with the teachers in Catholic education to bring about the threefold goal that they envisioned. It is

³³Ibid., p. 35.

³⁴Ibid., p. 40.

their responsibility to instruct the students, to build community, and to serve. In regard to the place of religious:

The involvement of religious men and women in educational ministry has long provided example and support to the Christian community. Their witness, always valuable, is needed more than ever today. . . . All Catholics look forward to their continued presence as a vital force in the total teaching mission of the Church.³⁵

The second document, Teach Them, was published by the Catholic bishops in May of 1976. This statement really added nothing new to the Catholic school development nor to giving new direction to religious education. It is more an evaluation since the time of To Teach as Jesus Did. It is a morale booster, stating that much of what was asked for in the first document is now coming to be:

The identification of Catholic schools as institutions which express the threefold purpose of Catholic education, stated in the Pastoral as to teach, build community, and serve, has become more clear. . . . Programs for the formation of teachers have been strengthened. The reciprocal relationship of the Catholic school and the community it serves has been recognized and fostered.

Appreciation has increased for the fact that the Catholic school is not simply an institution which offers academic instruction of high quality, but even more important, is an effective vehicle to total Christian formation. . . .³⁶

The final step in Americanizing its own form of religious education has just been published in the book,

³⁵Ibid.

³⁶Teach Them (Washington: United States Catholic Conference, 1976), p. 5.

Sharing the Light of Faith, National Catechetical Directory of Catholics of the United States. For the first time the American Catholic Church has a directory that is its own. Since the book has just been published its effect will not be known for several years, but after reading it and looking at the areas covered, it is sure to be the handbook for most religious educators for a number of years.

This directory was written in direct response to the General Directory of 1972. It was composed after consultation with hundreds of thousands of people (of whom I was one). Much like the directive of To Teach as Jesus Did, this is a broad based and open look at the task before the American Catholic Church. The book in itself is composed of nine chapters and covers the full range of catechetical information, a unique mix of the older traditional education with the new. It places catechesis:

Catechesis is recognizing the contemporary concerns of education in morality and values, encouraging this within the framework of the teaching of Jesus and His Church, the influence of God's Spirit, and parental guidance.³⁷

Of Catholic schools:

It is widely recognized that Catholic schools are to be communities of faith in which the Christian message, the experience of community, worship, and social

³⁷ Sharing the Light of Faith, National Catechetical Directory for Catholics in the United States (Washington: United States Catholic Conference, 1979), p. 4.

concern are integrated in the total experience of students, their parents, and members of the faculty.³⁸

Of the role of parents in catechesis:

Parents are the first and foremost catechists of their children. They catechize informally but powerfully by example and instruction. Parents nurture faith in their children by showing them the richness and beauty of lived faith.³⁹

Of Catholic school teachers:

Teachers in Catholic schools are expected to accept and live the Christian message and to strive to instill a Christian spirit in their students. As catechists, they will meet standards equivalent to those set for other disciplines and possess the qualities described in Chapter IX, Part A.⁴⁰

Of priests:

Priests exercise a uniquely important role and have a special responsibility for the success of the catechetical ministry. They are the source of leadership, cooperation, and support for all involved in this ministry. As leaders in developing a faith community under the guidance of the Holy Spirit, they perform indispensable catechetical functions: encouraging catechists, praying with them, teaching and learning with them, supporting them.⁴¹

This is but a brief look at the new Directory, but one that gives some idea of what it is trying to accomplish for the Church in the future. Looking back over the history of the past fifty years, this book is a prime example of the progress that has been made in the whole area of religious education. It also says much for what can be

³⁸Ibid., p. 5.

³⁹Ibid., p. 128.

⁴⁰Ibid., p. 143.

⁴¹Ibid., p. 131.

expected in the future. A statement in the final chapter of the document To Teach as Jesus Did expresses the openness for the leading of the Spirit in the future when it says:

This pastoral document is not the final word on Christian education. In a sense the final word has already been spoken by Jesus Christ whose mission the Christian Community continues today in many ways, including the educational ministry. In another sense the final word will never be spoken; it is the task of each generation of Christians to assess their own times and carry on the mission of Christ by means suited to the needs and opportunities they perceive.⁴²

⁴²To Teach as Jesus Did, p. 42.

CHAPTER III

THE SCHOOL PASTOR IN THE DIOCESE OF ORLANDO

HISTORICAL BACKGROUND

The role of the priest has always been dominant in the high school system in Florida. The role that had been common from the founding of the Catholic high school was that of the priest as president of the school. The bishop would assign a president of the school and the order of sisters teaching in that school would appoint a principal for the administration of the school.

The president's responsibility included matters involving financing the school, the annual budget, public relations with the local community and working with the principal in the selection of staff, student activities, academic programming, and school community programs. This priest usually was not an educator. He relied on the principal for meeting specific accreditation needs. But his role in the school was powerful, for he had control of the money and usually over decisions made by the principal.

This role ended when the diocese became its own entity after dividing from the diocese of St. Augustine in 1968. With this division, under the direction of a new

bishop, William D. Borders, the place of the school board came into the school system. It now became its responsibility to see to the financial well-being of the school and the principal was to assume all other duties. With this change there was no place in the administration for the priest unless he was a qualified administrator, or on the faculty as a teacher. Several priests were appointed to the new boards, but had the role of a board member and nothing else.

EVOLUTION OF THE SCHOOL PASTOR

In 1970, a new position for the priest in the schools was started--director of religious services. Father George Moreau, along with Nathaniel J. Pallone, edited a research program for the National Catholic Educational Association funded by the Ford Foundation, and published in Guidance and Other Personnel Services in the Catholic Secondary School. Father Moreau developed a position called the Director of Religious Services for the schools in the Orlando Diocese. Appendix E gives the working directives for this role.

It was at this time that the title of School Pastor came into being under the direction of Bishop William Borders. It was his wish that the idea of "pastor" be stressed, since this title has had a long tradition of authority in the Church. Some of the important ideas that

made this new position different from that of school president were included in the concept of the priest as part of a team which fit under the title of Pupil Personnel Services. This included the school guidance counselor, social worker, nurse, and school psychologist, so this position was to be part of a working team. Like the other members of this team, the school pastor was responsible to the principal and needed his approval before appointment to the school by the bishop. Basically he was to be "father to all," a person of service with no real authority or responsibility for the running of the school. As far as being an educator, he was not to be in charge of the theology department, or an instructor, but more of a service person to help in any way possible.¹

By the end of the second year under this model, there seemed to be some very real difficulties. At a meeting of the priests working in the high schools held in Kissimmee, Florida, it was found that dissatisfaction had grown to the point that none of the priests wished to continue working in the schools. This stemmed from a number of reasons, not solely because of the role of the school pastor. The period following the Vatican Council was a very difficult one for those in education. For most of

¹Interview with Fr. George Moreau and Fr. Paul Henry, Melbourne, Florida, September 17, 1979.

the priests, education was a very negative experience; there was little or no curriculum, most youth were not interested in learning about religion, and the priest's role had gone from one of authority to one of reporting to a principal.

In May of 1973 another meeting was held in Orlando with those who were presently working in the role of school pastors. This meeting was held to clarify the role in relationship to the principal and to review the power the priest could exercise in the school. (Some felt that the schools were not being run in the manner in which a Catholic school should be, yet found they had little or no control over the situation.) At the end of the month, a meeting was held with Bishop Borders, who emphasized the fact that the role of school pastor was not that of administration, and that intrusion into that area would interfere with the ideals of pastor.² He stressed the idea that any conflict between the principal and the pastor should be handled on the local level but that the office of education for the diocese could be of some help. This point was still in need of clarification.

This process continued until early 1976, when difficulties again arose and the need for clarification was again voiced. This time the office of education was

²See Appendixes F and G.

brought into the process. The major point of difficulty remained the question of the respective powers of principal and pastor. A committee was set up to examine this relationship and it was hoped that a new job description could be arrived at to set some new guidelines for the priest's position.

After the meetings of March 26 and April 4, 1976, a new concept was presented to the bishop and the Diocesan Board of Education. The power structure was changed to make the school pastor an equal with the principal, and each high school would have an administrative team.³ This concept was presented to the Diocesan Board, which asked that the roles be further clarified.⁴ This concept was never put into operation, however, for in September another model was proposed and adopted by the Diocesan Board on September 15, 1976.⁵ From the time of the proposed dual administration to that of the newly adopted policy, much thought and consideration had been brought to bear. It seemed almost impossible to clarify the respective roles under dual administration and many of the original concepts of "pastor" would be lost. The committee met after giving much thought to these considerations and came

³This document can be found in Appendix H.

⁴See letter of May 4, 1976, Appendix I.

⁵This can be found in Appendix J.

up with the present policy, which seems to meet both the needs for clarification of job description and of giving the priest the power to deal with the various aspects of the community.

After reviewing the history and interviewing some of the individuals involved, it has become apparent how this process depended very much on the personalities involved and the good will they shared. Looking back, they were working without any of the Church decrees and only the needs they experienced in the situations in which they found themselves. Instead of modeling the role of the priest on the various past documents or traditions, the process was shaped to fulfill needs and then to examine the directives and determine if the conclusions were within the bounds of any of the directives. It seems much of what was written and was to be written in the future was becoming reality here and the response was truly the response of the Church.

Before looking at the specific workings of the school pastor, a few clarifications need to be made. The first of these is the concept of a school as a community and then the role and responsibilities of a pastor in that community.

In the minds of many the idea of school was just that, a place where learning goes on or the basic doctrines of the church are taught and understood by the

students. While it is true that learning and teaching are vital to Catholic schools, there is an added dimension that cannot and must not be overlooked. That is the aspect of community. The school is not in any way to replace the function of the parish community, but has its special place in the structure and function of the Church.

As a community and an institution the school necessarily has an independent life of its own. But a parochial school is also a community within the wider community, contributing to the parish upon which it depends and is integrated into its life. Integration and interdependence are major matters of parish concern; each program in a total catechetical effort should complement the others.⁶

The school can no longer just educate a person in the basic doctrines but must move beyond that.

The community aspect of the Catholic school is necessary because of the nature of the faith and not simply because of the nature of man and the nature of the educational process which is common to every school.⁷

One of the most important ways by which the Church fulfills its commitment to the dignity of the person and the building of community is through education.

Community is central to educational ministry, both as a necessary condition and as an ardently desired goal. The educational efforts of the Church must therefore be directed to forming persons-in-community, for the education of the individual Christian is

⁶Sharing the Light of Faith, National Catechetical Directory for Catholics of the United States (Washington: United States Catholic Conference, Department of Education, 1979), p. 143

⁷The Catholic School (Washington: Sacred Congregation for Catholic Education, United States Catholic

important not only to his solitary destiny but also to the destinies of the many communities in which he lives.⁸

Several other decrees have fashioned our present schools as community.

Community is at the heart of Christian education, not simply as a concept to be taught but as a reality to be lived. Through education, men must be moved to build community in all areas of life; they can do this best if they have learned the meaning of community by experiencing it. Formed by this experience, they are better able to build community in their families, their places of work, their neighborhoods, their nation, their world.⁹

Building and living community must be prime, explicit goals of the contemporary Catholic school. Community is an especially critical need today, largely because natural communities of the past have been weakened by many influences. Pressures on the family, the basic unit of society, have already been noted. Urbanization and suburbanization have radically changed the concept of neighborhood community.¹⁰

Placing this responsibility of community on the Catholic school also has to change or enlarge the role of the priest. After the many difficulties faced by the priest in the diocese, a core group gathered together to work in the schools to attempt to bring about this communal ideal. As Bishop Borders had said, these priests are to be "pastors" and not just chaplains, as in the past. This

Conference, 1977), p. 16.

⁸To Teach as Jesus Did (Washington: National Conference of Catholic Bishops, United States Catholic Conference, 1972), p. 4.

⁹Ibid., p. 7.

¹⁰Ibid., p. 30.

idea was soon challenged at various levels, since the concept of pastor was seen only in the traditional parish style. But was pastor not the correct title for the school or community of today?

Pastors of the Church, following the example of the Lord, should minister to one another and to the other faithful. The faithful, in their turn, should enthusiastically lend their cooperative assistance to their pastors and teachers. Thus in their diversity all bear witness to the admirable unity of the Body of Christ. This very diversity of graces, ministries, and works gathers the children of God into one, because "all these things are the work of one and the same Spirit" (I Cor. 12:11).¹¹

Community building and education are vital roles for all pastors. Pastors, however, cooperate with the bishop in a very special way, for as shepherds in their own right they are entrusted with the care of souls in a certain part of the diocese under the bishop's authority.¹² Pastors should bring the faithful to a full knowledge of the mystery of salvation through a catechetical instruction adapted to each one's age.¹³ "It is the duty of the pastor to form the people committed to him into a true Christian Community."¹⁴

One of the chief forms of pastoral activity should be to establish common goals, to provide common

¹¹Walter Abbot, S.J. (ed.) The Documents of Vatican II (London: Chapman, 1966), p. 59.

¹²Ibid., p. 418.

¹³Ibid.

¹⁴Gerald Sloyen (ed.) Secular Priest in the New the New Church (New York: Herder & Herder, 1967), p. 137.

experience and thus to unite parishioners [students] who belong to man's natural communities into a genuine all-embracing Christian community. People who are united to Christ, love one another, worship together and work together on common projects, designed to fashion a better world.¹⁵

The National Catechetical Directory addressed the parish pastor, but is this not the same message and role of the pastor in a school?

The pastor is primarily responsible for seeing to it that the catechetical needs, goals, and priorities of the parish [school] are identified, articulated, and met. In planning and carrying out the catechetical ministry, he works with the priest associates, parish [school] council, board of education or analogous body, directors and coordinators, principals, teachers, parents, and others. He respects the organizational principles mentioned in articles 221-223 and attempts to make as much use as possible of team ministry in catechetical efforts.¹⁶

With this different look at the school and the priest's role in it, the priest was seen not as a teacher or an administrator, nor as a director of religious services, but as a pastor. This role of service or pastoral ministry for the school was well summarized by Marthaler when he wrote:

The term pastoral ministry has come to be preferred to "the care of souls." It is not merely a question of semantics. "The care of souls" stressed the concern that the Church has for man's "spiritual" needs. It tended to be individualistic in approach and clerical in image. Pastoral ministry, by contrast, depicts service to the whole man and a concern about his social milieu. It gives greater importance

¹⁵Ibid., p. 138.

¹⁶Sharing the Light of Faith, p. 131.

to human structures and cultural conditioning. Without detracting from the responsibility of bishops who have the primary duty of overseeing the pastoral activity of the Church, the pastoral ministry is a responsibility of the Christian community as a whole. Everyone is called to service.¹⁷

Since the pastoral ministry involves the whole community, one way to examine the model of school pastoring is to see it in relationship to various aspects of the diocese and school community.

Relationship with the Bishop and Priests

But because it is impossible for the bishop always and everywhere to preside over the whole flock in his church, he cannot do other than establish lesser groupings of the faithful. Among these, parishes set up locally under a pastor who takes the place of the bishop are the most important: for in a certain way they represent the visible Church as it is established throughout the world.¹⁸

From the short history that has been given about the situation in the diocese, it can be seen that one of the frustrations was the fact that the bishop really had no one in the school to act as his "pastor" or to be the visible head of the church. The principal did not fulfill this role nor did the teaching priest. In 1973, when Bishop Borders appointed "School Pastors" to the various Catholic high schools in the diocese he did this in the same manner

¹⁷Bernard Marthaler, Catechetics in Context (Huntington, IN: Our Sunday Visitor, 1973), p. 199.

¹⁸Abbot, p. 152.

that any priest would be appointed as the pastor of a parish. It was published and proclaimed that this priest was to be the "pastor" of this group of Christians and that the priest would be responsible to him and not to the principal or the board of education. There was no dialogue with the school before these priests were appointed; they went to the school as the representative of the diocese and were responsible to the bishop. This is still the present situation in the diocese. The appointment of the pastor is made by the bishop under the direction of the diocesan personnel board and since this is regarded as a special ministry in the diocese, no time limit or directive has been set on the length of stay in one appointment. If there is difficulty in the school that requires the pastor to look outside the institution for assistance the usual procedure would be to make use of the Diocesan Office of Education, but from experience the pastor usually contacts not only this office but also the bishop, since this is where his primary responsibility lies. The opposite is true if the school is experiencing a difficulty they wish the bishop to become aware of. He will usually contact the pastor as well as the principal for clarification of the situation. The fact that the school pastor is the only one working in the school who does not have a contract or responsibility to the principal or board of education is important in the structure of the school. It

is important that the bishop has a free and easy access to the school.

Since the school is a community under the parish community, the school pastor needs to communicate and work with the various parishes for the welfare of both institutions. If there can be a mutual support between the two, both are healthier. Each year it is desirable for him to visit the parishes and preach on the subject of education and to inform the people of what is happening in the high school. Too often, institutions become too self-centered and forget the need of cooperation rather than competition. This constitutes a very real danger between a parish and a school when it comes to apportioning the time of their young people. Both pastors need to be aware of this.

Relationship with the Board of Education

. . . One such agency, long a part of the American experience and in recent years increasingly widespread in Catholic education, is the representative board of education, which, acting on behalf of the community it serves, seeks patiently and conscientiously to direct the entire range of educational institutions and programs within the educational ministry.¹⁹

Each of the schools in the diocese has a board of education for the policy setting and financial support of the school. As the directive states, the pastor is an "ex-officio" member of the board. Since the board has the

¹⁹To Teach as Jesus Did, p. 38.

dual responsibilities of policy and finance, it is vital that the pastor be involved and aware of the board and its philosophy. Even though he is not responsible to this board, it is vital that he give them the direction and assistance for policy making and direction of funding for the school. The board, which is made up of concerned parents and members of the community, often needs assistance in the responsibilities it holds in the school. If the board is aware and active in its pursuit of these goals, it can and does set the tone of the school community. The pastor also needs to make use of this board as a sounding board for his development of the school. This can be done by a monthly report at the board meeting. This is also the proper place for feedback from the community to the pastor as to the needs the members share with the parents they represent.

Relationship with the Administration

We urge administrators to exercise their gifts of educational leadership by promoting structures and cooperative procedures which will render such accountability and evaluation meaningful and useful in the Catholic educational community--parents, teachers, and the Catholic community generally. They should exercise their responsibility particularly with reference to the selection, motivation and development of teaching personnel, keeping ever in mind the apostolic goals and character of the Catholic school.²⁰

²⁰Teach Them (Washington: United States Catholic Conference. 1976), p. 8.

As the quotation states so well, the position of the Catholic school principal includes more than just the educational functioning of the school. This is also the position that probably needs the most clarification with regard to the role of the school pastor. From the experience gained in Orlando, this is the area of greatest conflict. Looking back over the growth of the pastor's role, the point that usually caused the most difficulty and pain was that of power, its use and responsibility in the community. Since the principal is the person who has direct control over the school, it is vital that the pastor build and maintain a close relationship with him/her and that they build a common vision for the school and work together.

The role of the principal is somewhat clear; he is hired by and responsible to the school board and takes direction from them in the area of policy. He is hired for and is responsible for the administration of the school. The school pastor is to work with and not for the principal. This is an important distinction; the two should really complement each other in the building of community instead of struggling for the use of power in it. The job description for the pastor gives some very broad outlines for use in the relationship, and these will vary from school to school, but it does set a framework for working with the principal, although many of the fine points have

to be worked out in a trusting manner.

The areas of planning, discipline, evaluation, even hiring, are all in the realm of the principal, but these areas reflect directly on the Christian attitude of the school and thus need to be shared. It is hoped that personalities can be put aside so that the work of meeting the needs of the school community can be met. Frequent communications are vital if the process is to be successful, both individuals sharing their common concerns and reaching some sort of consensus in the various areas of concern. Again, it is the opinion of this writer that conflicts should be handled at the local level but, as the guideline states, the Department of Education can be used if there is serious difficulty.

Relationship with Faculty

With the tremendous increase in lay faculty, there is a need for a formation program and direction, given the expectations of a faculty in a Catholic school.

This integration of religious truth and values with the rest of life is brought about in the Catholic school not only by its unique curriculum but, more important, by the presence of teachers who express an integrated approach to learning and living in their private and professional lives.²¹

The guideline recommends that the pastor stay in good

²¹To Teach as Jesus Did, p. 29.

communication with the faculty; this is a start, but only that. It is true that the pastor is often needed as a link between the staff and administration, but that is just a small part of his responsibility. The pastor needs to be concerned also with each member's personal growth and development in his/her life as a committed Christian. If the values of a Catholic school are to be communicated to the student, the faculty must have control of these areas in their own lives and be able to express them in word and act to the student.

In several schools in the Diocese of Orlando, the staffs are almost totally laypersons, the pastor being the only Religious in the school, yet the responsibility of making the school Catholic falls to the faculty. At the time of hiring, it is the pastor's role to interview the person in regard to his/her abilities to carry out the function of being the type of example needed to relate Christian values. It is only fair to the teachers and the school to let them know that they are expected to live the example of a Christian teacher at all times. As the directory states:

Recognizing that all faculty members share in catechetical ministry, principals and pastors recruit teachers with appropriate qualifications in view of the Catholic school's apostolic goals and character. They provide opportunities for ongoing catechesis for faculty members by which they can deepen their faith and grow in the ability to integrate in their teaching the fourfold dimensions of Catholic education:

message, community, worship, and service.²²

It has been the writer's experience that a healthy school gives the faculty as well as the student the opportunity to grow. By making use of liturgy, study, and prayer together, as well as the interaction with good and healthy persons, the faculty member who may have been on the fringe as far as his/her religiosity, may find the example to be more religious. The pastor needs to foster this process by his example, friendship, and discipline to make clear his expectations of the teachers.

Relationship with Parents

Very often today parents relinquish their child to the high school and withdraw from the process. If the community of a school is to be healthy, the parents must be involved in the development of the young person. It is the role of the pastor to influence the parent in the sharing of the Christian ideal with other parents and with their children. Most parents will relate to their home parish and feel little responsibility to the school as being also their community, but there is need for some communication and recognition on their part. The pastor can act as a sounding board for the parents in the moral development of their youngster; he should let them know what is happening

²²Sharing the Light of Faith, p. 131.

and how they can help in the process of development. The school can also give the opportunity for students and parents to pray together and have common religious experiences. The pastor can do much in the explanation of the "whats" and "whys" of the type of religious education in the theological development, especially since there is still much confusion on the part of parents as to the method of religious education. If a strong level of trust can be developed between the pastor and the parents, the school has come a long way in building the type of community that was spoken of earlier.

Relationship with Students

All that has been said to this point in the relationships with the role of pastor is preliminary to the relationship held with the student. If the groundwork has been done, the school should be ready to transmit the Christian values it has intended to share. It is in the relationship with the student that the true meaning of pastor is experienced in the school. The school community having been built, is built for the development of the young; it must be made available for them to share in if the school is to have value.

In Catholic schools children and young people "can experience learning and living fully integrated in the light of faith," because such schools strive "to relate all human culture eventually to the news of salvation, so that the life of faith will illumine

the knowledge which students gradually gain of the world, of life and of mankind."²³

The role of the school pastor in relation to the student can best be understood on two levels, the first as pastor in a more formal sense and then as pastor in a more personal sense. In the beginning of this paper, the role of the priest as educator was examined in the context of the one who communicated the correct beliefs that must be accepted to be a Catholic. The priest was the communicator of the dogma, liturgy, and traditions, and these became the scale for being Catholic. To be a religious educator, all the priest had to do was to relate these facts and hold people to the discipline of acting on them.

In some ways this is still the role of the pastor in the school setting. It is important to have the doctrine of the Church presented to the young Catholics so they can relate to the ideals as set forth by the Church. The pastor can be most active in doing this himself by means of the classroom, or by seeing that this is accomplished in the theology department. There is still a strong need for the student to "know" what the teachings of the Church are and the discipline that these entail. This also relates the tradition that has been shared by the Church as a whole, but also especially the Church in

²³Ibid., p. 144.

the United States, seeing our heritage as part of this country and its educational effects. The liturgy is also a prime concern of the pastor in relationship with the student: "In discharging their duty to sanctify their people, pastors should arrange for the celebration of the Eucharistic Sacrifice to be the center and culmination of the whole life of the Christian Community."²⁴ Here the pastor can act fully as the leader of the Christian community, focusing its growth and development in the formal prayer life of the Church. It is in this process that the student can be made aware of the various responsibilities he is accepting in making the commitment to be Catholic in the United States today, and where he can realize the various needs to serve as he has been called to do.

This is the formal side of the school pastor's role, the role of priest being representative of the Church with its doctrines, traditions, and prayer. There is also a side of the pastor that was experienced in history, as we have seen, but never really emphasized or seen as part of the school process as far as pastoring or catechetics. This could best be described as seeing the pastor as a nurturer of his people, using this as a method of helping belief. This is best exemplified in the way the pastor relates to those under his care and the structure that is

²⁴Abbot, p. 418.

set for this relationship.

In this sort of personal relationship, the pastor acts as the caring friend to the student and nurtures the belief by his loving and Christlike example. In this relationship the drive is to establish a community of loving and caring persons who can relate to others the love and concern they have felt. Here the pastor can act as model and call others to this example. Using the traditions and teachings of the past, the pastor can set the stage in a school for this growth, but this tradition has to be tempered with a loving spirit. He can allow for individual growth of the student by allowing the student to be himself and to clarify his life under direction, not an institutional but personal direction. This takes the time to build a trusting, loving, and forgiving relationship and one that has the ideal of hope ever present. Here the pastor sees the person as an individual, one who needs a good atmosphere in which to grow and feel the love of the community. The pastor can be the source of nurturing the love of Christ for his students.

These guidelines and reflections are just that and nothing more. As the writer has watched this process of pastoring unfold in the various schools, it has become obvious that each school has its own flavor which dictates much of the response offered by the pastor. Also the differing personalities of the school pastors give each

situation a different look.

One other consideration needs to be made before looking at the future of this process. If a ministry is to be one of value to the Church and school, it must also be a source of support and a place of spiritual growth for the priest. The school setting has been found a very open place for growth in the spiritual life of the writer, a place where challenges and support give the ground for his own personal development. The process that goes on in all areas of the school also goes on inside the priest involved in these relationships. The structure of a school gives time for study and reflection, an adequate community for prayer and social action, and also provides healthy Christians to nurture the pastor as he tries to nurture them. It can be and often is a place of health both for those inside and those outside the school family.

FUTURE REFLECTIONS

Two facts are becoming clear as the 1980s approach. The number of priests in the United States will continue to decline, and the need and desire for Catholic schools will continue. This will be an added strain on the diocesan clergy. With the demands for priests in the parish it will become more difficult to find priests who will be able to work in the schools. Added to this, is the need that such priests will have for special training in the

field of religious education if they are to work with teenagers in an effective manner. The idea expressed earlier in this paper that he who can do the greater thing can do the lesser is still very much a reality in the present training of priests. But, if the school pastor is to be an effective ministry time must be given for adequate preparation.

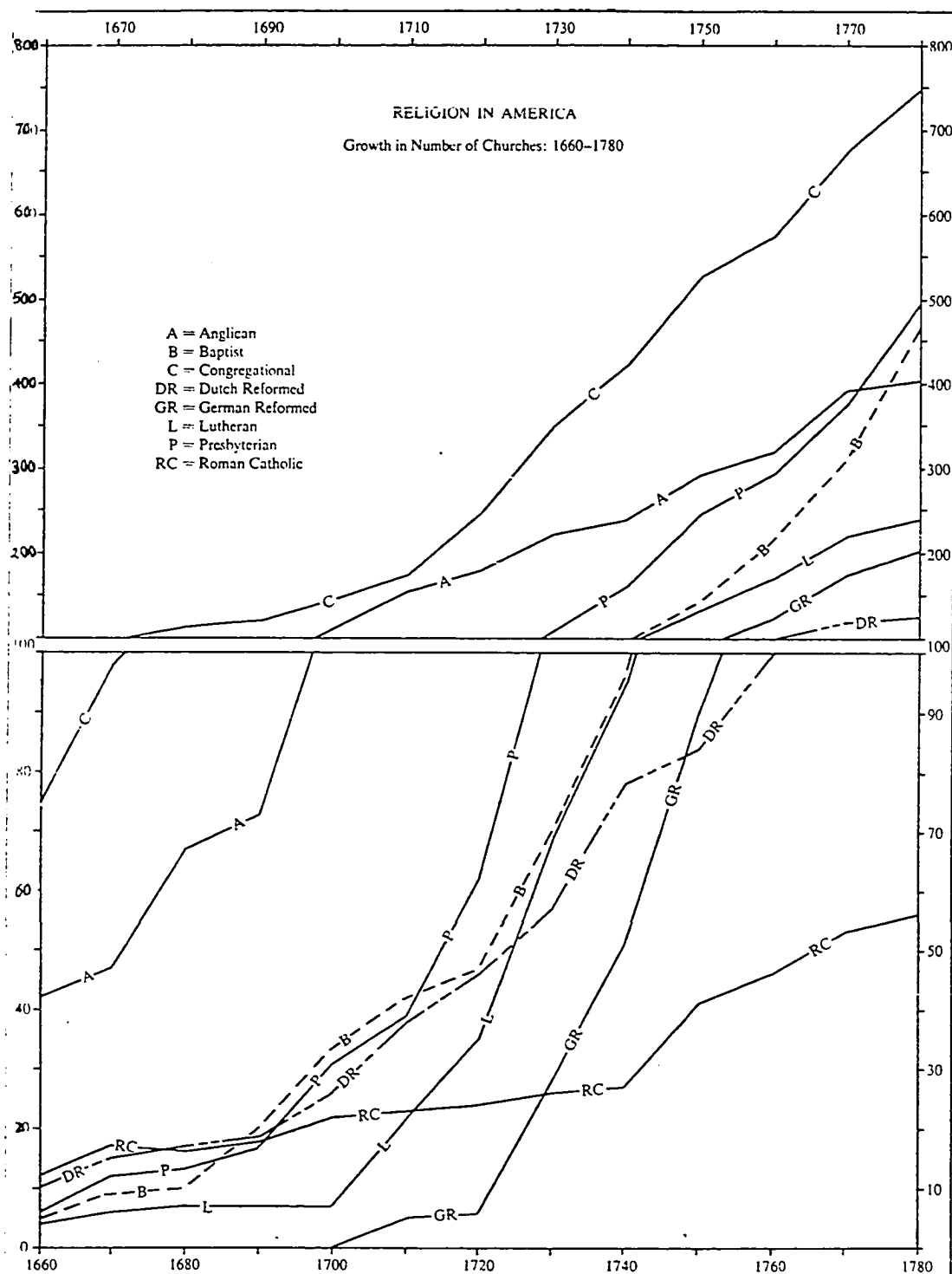
Another difficulty with the decreased number of priests will be the problem in matching the priest with the high school. As already has been stated, each school has its own personality and the selection of the most suited priest to work successfully in the school is vital. This will also be true in matching of pastor to administrator, since this relationship is vital if the process is to be effective.

For those who do find this as their ministry, there are a number of possibilities that evolve. First of all, this position gives a young priest pastoral responsibility before the time that he would normally attain this role. He finds himself in a situation where he can develop his own programming and take responsibility for its evaluation. The possibilities for continuing education are there because of summer recess when the high school is not in session. This also gives time for innovation in the areas of spirituality.

As was stated in an earlier section of this paper,

the Diocese of Orlando can be seen as a model in facing some of the upcoming problems, since we have had to face the shortage of vocations for some time in the school ministry. It seems likely that this will be experienced in other diocesan school systems in the near future. When this takes place, it is foreseen that many dioceses will be struggling with the same sort of problems with which we have been faced and with which we have struggled for the past ten years. The type of ministry that has been explained in this paper will not answer all the difficulties that will be experienced in the role of the priest in the high school, but it does have some value that can be used as examples. It is a ministry that follows the line of tradition of the priest in the history of Catholic education, one of true involvement in sharing the beliefs of the Church and one of true care for those under his charge. It is a type of ministry that fulfills the needs of the school under the directions of the Church in the past ten years, reflecting those guidelines. It is a ministry that can be healthy for those involved in it, for their own spiritual growth and development. It is a valid ministry for our schools in the future.

APPENDIX



Source: Edwin Scott Gaustad, Historical Atlas of Religion in America (New York: Harper & Row, 1962).

APPENDIX B

The High School Movement

<i>Freshman Classes</i>	<i>Sophomore Classes</i>	<i>Junior Classes</i>	<i>Senior Classes</i>
Monday			
Mathematics	Commercial	Christian Doctrine	Mathematics
English	Latin	English	History
Penmanship	Mathematics	Latin	Christian Doctrine
Physical Training	Stenography	Commercial	German
Geography	English	Natural Science	Elocution
Tuesday			
Geography	Manual Training	Mathematics	Natural Science
Catechism	Manual Training	Manual Training	Manual Training
History	Natural Science	Manual Training	Manual Training
Manual Training	History	Natural Science	English
Manual Training	Commercial	Natural Science	Mathematics
Wednesday			
Commercial	History	Latin	Mathematics
Commercial	History	Elocution	English
Mathematics	Mathematics	Stenography	Latin
English	Elocution	Church History	Church History
Geography	English	German	Natural Science
Thursday			
Writing	Latin	Natural Science	Latin
Mathematics	Christian Doctrine	History	English
English	Mathematics	Latin	German
Church History	Church History	Mathematics	Natural Science
History	Penmanship	German	Natural Science
Friday			
History	Manual Training	Mathematics	History
Mathematics	Manual Training	Manual Training	Manual Training
English	Natural Science	Manual Training	Manual Training
Manual Training	Mathematics	English	German
Manual Training	Physical Training	History	Mathematics

Source: Brother Francis de Sale, *The Catholic High School Curriculum* (Washington, D.C., 1930).

APPENDIX C

Immigration by Country of Origin				
Decade	Ireland ¹	Germany ²	Russia ³	Italy
1820-1830	54,338	7,729	89	439
1831-1840	207,381	152,454	277	2,253
1841-1850	780,719	434,626	511	1,870
1851-1860	914,119	951,667	457	9,231
1861-1870	435,778	787,468	2,512	11,725
1871-1880	436,871	718,182	39,284	55,759
1881-1890	655,482	1,452,970	213,282	307,309
1891-1900	388,416	505,152	505,290	651,893
1901-1910	339,065	341,498	1,597,306	2,045,877
1911-1920	146,181	143,925	921,957	1,109,524
1921-1930	220,591	412,202	89,423	455,315
1931-1940	13,167	114,058	7,401	68,028

¹ Includes Northern Ireland.
² Includes Austria, 1938-1940.
³ Includes European Russia, Latvia, Estonia, Lithuania, and Finland.

Immigration by Decades	
Decade	Immigration by Decades
1820-1830	151,824
1831-1840	599,125
1841-1850	1,713,251
1851-1860	2,598,214
1861-1870	2,314,824
1871-1880	2,812,191
1881-1890	5,246,613
1891-1900	3,687,564
1901-1910	8,762,489
1911-1920	5,735,811
1921-1930	4,107,209
1931-1940	528,431
1941-1950	1,034,503
1951-1960	2,519,363
1961-1970	3,318,531
Total 1820-1970	45,129,943

APPENDIX D

Church School Statistics for the Years 1884-1900*

Year	Churches	Schools	Pupils	Churches with Schools
1884	6,626	2,464	490,531	37%
1885	6,755	2,621	492,949	39
1886	6,910	2,697	537,725	39
1887	6,829	2,606	511,063	38
1888	7,424	3,024	585,965	41
1889	7,523	3,194	633,238	42
1890	7,523	3,194	633,238	42
1891	7,947	3,482	694,513	44
1892	8,431	3,585	731,385	42
1893	8,512	3,610	768,498	42
1894	9,309	3,731	775,070	40
1895	9,501	3,361	796,348	35
1896	9,670	3,438	812,611	35
1897	9,570	3,636	819,575	38
1898	10,002	3,581	815,063	36
1899	10,339	3,811	854,523	37
1900	10,427	3,812	903,980	36

* Figures for 1884 are found in the 1885 *Catholic Directory*, not the volume for the year itself, etc. How accurate some of these statistics are is open to doubt. At least the suspicion is directed equally toward each year's findings.

Elementary-Secondary School Enrollment in the U.S., 1900-67

Year	Total Enrollment	Catholic School Enrollment	Percentage of Total
1900	16,357,633	854,523	5.2
1910	19,050,798	1,236,946	6.4
1920	23,404,529	1,826,213	7.8
1930	28,147,047	2,469,032	8.8
1940	28,016,138	2,581,596	9.2
1950	28,191,593	3,080,166	10.9
1960	41,375,576	5,288,705	12.7
1961	42,901,868	5,397,678	12.5
1962	44,450,566	5,613,956	12.6
1963	45,842,255	5,625,040	12.2
1964	47,078,617	5,662,328	12.0
1965	48,637,354	5,582,354	11.4
1966	48,625,606	5,473,606	11.2
1967	49,154,766	5,254,766	10.7

SOURCES: *Official Catholic Directory* (New York: P. J. Kenedy and Sons); *Biennial Survey of Education and School Life*, U. S. Office of Education, 1968.

APPENDIX E

DIRECTOR OF RELIGIOUS SERVICES

The Director of Religious Services is a priest who functions in a unique position as a team member in the Catholic secondary school. He interrelates with many and varied personnel in the person of students, parents, teachers, priest-teachers, counselors, administrators, pastors and associate pastors. He is directly responsible to the principal in the school setting. He has no administrative or supervisory responsibilities.

The Director of Religious Services is specifically charged with the task of developing and improving the spiritual and moral tone of the school. Although it is true that all the teachers in a Catholic secondary school have a duty to support and incorporate the same concept, he has this prime objective. In the broad perspective, the Director has the responsibility to initiate and build the Christian community.

To accomplish his task, he works with the following:

Administrators. As the principal and assistant principal recognize that such a position is relatively new in Catholic education, they must understand that it takes time for the Director to develop the job. He needs the freedom, acceptance, and professional recognition on the part of the school's administration. This position is unique and needs time to "evolve" and "grow." The Director and school administrators need to work very closely, even on a daily basis. They need to exchange information, suggestions, procedures, and planning so that the administrators can appreciate the Director's role and he, in turn, can understand the administrator's role and function. Ideally, the Director is not a department chairman because he is a service-oriented person. In certain circumstances he may be chairman of the department. However, in a small or medium size school, he may well be the chairman of the

as "father to all." The Director must be very imaginative, creative, and innovative in his attempts to reach as many students as possible. He should be partial to none and accepting to all.

Parents. Since the parents have limited contact with the school, the Director could interpret his role through varied means. When orientation is held for incoming students and their parents, the Director could be on the program to inform the students and their parents what he does in the school and why. When parent groups meet for many and varied reasons, the Director should use this occasion to instruct the parents. He might preside at school banquets, social and athletic events to further communicate the fact that the school does have someone who is a "school pastor." The parents need to be instructed how to use the services of the Director and how he differs from the teachers, counselors, and administrators. Parents should not use him in place of the parish priests. Each has his role and function. Every care and precaution must be undertaken by the Director to convey a proper understanding of his position in the mind of parents.

Pastors and Associate Pastors. Pastors and associate pastors have a definite and direct relationship with our regional secondary schools. The Director should explain to them that the school welcomes their participation in the school's liturgy and apostolic works as their young parishioners reflect their home parishes. He should visit the pastors and associates on a regular, but informal basis and further interpret, not only what he is doing, but the school in general. In creating this "openness," each will begin to understand what the other is doing and how the needs of the students can be best served.

The Director supports the activities of the parish, while the pastors and associates endorse the function of the Director of Religious Services. On occasion, the Director might wish to plan a regional area meeting for pastors and associates for general discussion and inquiry.

School Board. School board members need to understand the importance and purpose of the Director of Religious Services. From time

religion department. When this is the case, the Director assumes two roles: one in pupil services and the other in instruction--all the more reason he should be sensitive and conscientious to insure that communication and understanding be of prime concern between him and the principal. He is responsible for recommendations to the administration for the development and improvement of Christian community and of Christian-oriented curriculum. The school's administration should be consulted before the Director is appointed.

Teachers. Teachers, especially fellow priests, need to know how the Director's position in the school differs from theirs. Historically, teachers have always enjoyed a role where they relate to young people on an individual basis as well as in groups. They have special relationships which include counseling and, frequently, spiritual and moral support. Teachers should always continue in these roles. For this reason, the Director must spend a good portion of his time with teachers on an individual basis and in small groups to point out how they interrelate in their efforts to help students in their school. As he builds and improves the Christian community, the Director will depend upon the assistance given him by the teachers. They play a valuable and indispensable part in the school's goal and philosophy to be concerned with spiritual and moral objectives. Hopefully, the teachers will use the Director's services and skills for their own personal needs too.

Students. Ordinarily, the students will not perceive the Director's role. Assuredly, it will not be clarified by the school paper or public address announcements. On the contrary, the teachers and he, himself, will explain and clarify how the Director of Religious Services is different from the role of a classroom teacher, a counselor, or priest-teacher. The students should be made aware of how all interrelate, one with the other, for a common purpose--a common goal.

As he plans the liturgy, apostolic work programs and paraliturgical activities with the students, then they will soon learn that the Director is primarily concerned with the spiritual and moral tone of the school. He renders service to all the students and is perceived

to time, the Director should be invited to give a progress report as to what has been done and plans for the future. Since the board sets up a school policy, they must have a thorough and comprehensive overview of the Director's position.

Residence. Hopefully, the Director of religious Services could live in a parish as close to the school as possible. Inasmuch as he resides in a rectory, the concept of residence should be defined.

APPENDIX F

DIOCESE OF ORLANDO

post office box 3069
ORLANDO, FLORIDA 32802

Office of Education

suite 25
5330 DIPLOMAT CIRCLE

May 25, 1973

Memo

To: Bishop Borders

From: Father Moreau

Subject: Summary of May 21 meeting with school pastors

In attendance

Fr. Ferguson
Fr. O'Doherty
Fr. McCarthy
Fr. Sykes
Fr. Uhran
Fr. Moreau

In order to facilitate our meeting on Tuesday, the 29th, the group felt that this summary would be helpful.

- * should the school pastor be a member of the board of education?
have veto power?
be a member of the board "ex officio"?
be a consultant to the administration and thereby have his concerns brought to the board?
when the principal and assistant principal are both out of the building and off campus, is the school pastor next in authority?
- * the group felt that the priests on the board could be more active, especially in attending board meetings.
- * what is the school pastor's relationship to the parish? What does in residence mean? Since he works in the school five days a week, does in residence constitute Sunday assignment only?
- * could the school pastor have one Sunday a month where he offers Mass in another nearby parish and have greater visibility to the students and parents?
- * the school pastors would like to ask for a flat salary of \$400 a month since they would receive few stipends, if any.

- * to make their position more effective, is there a time line for their appointment?
- * should the school pastors begin to plan courses of study, especially for summer sessions?
- * some school pastors may wish to teach and others might rather not be in the classroom--on a regular basis. Is there an option here?
- * in a school such as Bishop Moore could not the school pastor be a consultant to the administration and department chairman of religious education rather than the actual department chairman? Might not the same be true of smaller schools, too, and thus allow the priest more "service" time?

The school pastors plan to meet with Father Moreau and Mr. Downs in October, December, February, April and a negotiable closing date. The group will meet in a different high school and in this way cover all five once a year.

APPENDIX G

Diocese of Orlando

post office box 3069
Orlando, Florida 32802

Office of Education

suite 25
5330 Diplomat Circle

Minutes of School Pastor Meeting

May 29, 1973
Chancery

Present: Bishop William Borders
Fr. David Ferguson
Fr. Patrick O'Doherty
Fr. Edward McCarthy
Fr. Thomas Sykes
Fr. Vernon Uhren
Fr. George Moreau

Bishop Borders gave a brief review of his interpretation of the school pastor's role and gave emphasis to the fact that discipline and administration are not within the bounds of the school pastor's role. That such relationships of discipline and administration interfere with one's effectiveness. The Bishop reviewed the former position of the priest-president and the school pastor position was in no way meant to be a spin-off of the former. He also highlighted the idea that interest and competency in the job were vital. The school pastor is a professional person, but he comes to the school first and foremost as a priest. He labors in a limited concept of "community." We have other communities such as the home and the parish. The school community has an inter-relationship with these other communities.

The school pastor should have definite input to the administration and to the Board of Education.

In the religion department, the administration should consult with the school pastor, who is also the head of the religion department, as to which teachers are to be in the department. Even though the administration does the hiring, consultation should be had.

The Bishop gave much stress to the liturgy. He noted that liturgy must be built into the curriculum and that adequate time be allotted for the development and understanding of the importance of the liturgical life of the school.

Relationships: There must be a tie-in between the administration, school pastors, and the Office of Education when certain issues need clarification. Ordinarily, however, the problem solving process is between the administration and the school pastor with emphasis on the local level.

Father Uhman initiated the discussion as to Holy days and school attendance. On the high school level you just can't involve all of the students for liturgy. On the question, "is there a policy in the secondary schools for regularly scheduled school days?" the Office of Education should resolve the matter. The present system hasn't worked, according to some of the priests at the meeting.

The school pastor should serve as a resource person to the Board of Education. He should sit in on all board meetings. The Boards should be notified by the Office of Education. Attendance at board meetings is an integral part of the school pastor's responsibility. The policy still stands that attendance at the executive session is by invitation only.

In policy matters concerned with faith and morals, the school pastor must be consulted prior to decision. If a doubt exists relative to the application of moral principles and cannot be resolved then an appeal should be made to the Diocese without restraint to the parties involved.

The question of residence was discussed. The school pastor, in residence, must approach his role not only as a friend but also from a leadership viewpoint. He should meet with area pastors. Perhaps the school pastor, once a month, might offer Mass in a neighboring parish for the sake of visibility to the parents and students. Since the school pastor is in school every day, he will be available to the parish for Masses on Sunday and Saturday will be his day off.

If the school pastor does not have a place to live, e.g. in residence in a parish, then the local Board of Education will assume the financial responsibility.

The school pastors made the suggestion that in lieu of Mass stipends they would like \$400 a month for twelve months. The consensus was that the request was a reasonable one.

Time line: How long would a school pastor's appointment be? The Bishop thought three years would be practical with a possible re-appointment.

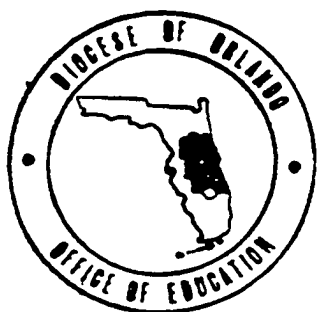
Bishop Borders made the recommendation that a meeting be held in March, 1974, to study the over-all effectiveness of the school pastor's role

and to make recommendations for change.

Meeting adjourned at 3:40 p.m.

Respectfully submitted:

Reverend George H. Moreau



APPENDIX H

April 5, 1976

TO: Bishop Grady, Clergy Personnel Board, Diocesan Board of Education

FROM: Principal-School Pastor Role Definition Committee* and Office of Education Core Team

RE: High School Principal-Pastor Administration Team

The following is a tentative working paper for your consideration and discussion. At two meetings (3/26/76, 4/4/75), elected representatives of high school principals and school pastors met to analyze and develop role profiles for their respective responsibilities at our five diocesan high schools. The issue was engendered by considerable role confusion and dissatisfaction on the part of school pastors.

The five high schools aspire to become both Christian communities of faith as well as centers of academic excellence. To this end the committee agreed that both an ordained person qualified in the leadership and development of Christian community as well as a principal certified in educational administration by the Southern Association of Colleges and High Schools should be responsible and accountable for the school. (A third member of the administrative team might be added at the discretion of the local Board of Education subject to the approval of the Diocesan Board of Education.) These parties would become a school's administrative team and would share the responsibility:

1. To development with members of the faculty the specific purposes, philosophy and objectives that give direction to the entire educational enterprise.
2. To facilitate the maximum development of each pupil intellectually, socially, and spiritually through a balanced program of appropriate experiences.
3. To recruit highly qualified and certified teachers and to provide them with effective leadership.

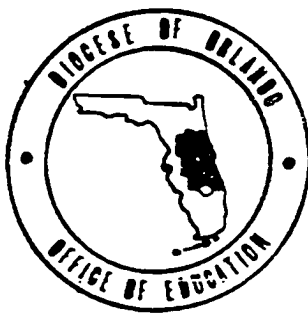
*Elected committee members include Mr. Ange Massaro, Ms. Sue Taggert, (Sr. Rose Ellen, alternate), Fr. David Ferguson, Fr. Phil Stegeman, (Fr. Thomas Sykes, alternate), with Mr. Tom Downs for the Core Team as facilitator.

4. To be instrumental in providing adequate facilities which include all materials and equipment essential to achieve the purposes of the school and to facilitate expansion and modification as needs arise.
5. To provide the necessary interaction between the high school and the parish communities.
6. To coordinate and integrate effectively all factors that contribute to the defined purposes of the school program: curriculum, instruction, organization, administration, and finance.
7. To give frequent reports to the local Board of Education regarding the progress of the school and its students.
8. To be responsible to the local Board of Education in all major fiscal matters and to inform the Board of all major school programs.

As per existing diocesan policies, the high school administrative team would be responsible administratively to the Diocesan Superintendent and in policy matters to the local Board of Education (2210). The employment of the Principal would be the responsibility of the local Board of Education subject to the approval of the Diocesan Board of Education (2211). The Pastor would be appointed by the Bishop and the Clergy Personnel Board, but in consultation with and approval of the Superintendent of Education and local Board of Education.

It would be the responsibility of the Superintendent (Core Team) to assist these administrative teams in the specific working out of job roles, responsibilities and relationships which will vary with personnel and situations. Training would be provided in teambuilding, planning, decision making, problem solving and the creative use of conflict.

The committee hereby asks for your kind consideration of this high school Principal-Pastor Administrative Team Proposal.



APPENDIX I

May 4, 1976

TO: Members of the High School Principal/School Pastor Role Definition Committee and Office of Education Core Team

FROM: Mr. James Valentine, President, Diocesan Board of Education

At the last Board of Education meeting, a proposal was passed to the effect that "The President (of the Diocesan Board of Education) relate to the Principal/School Pastor Role Definition Committee and Office of Education Core Team an expression of approval where joint responsibilities and authority between the Principal and the Pastor of each school in areas that are not the clear responsibilities of either provided that each role be defined in the areas that cover both positions also be defined."

In passing this proposal the Board is showing its clear approval of the clarification and role definition process that has gone on to date. The proposal as it stands, however, represents a conditioned approval. Before completely approving the work of this committee the Board wishes to see spelled out clearly and unambiguously:

- a. The areas of decision making that would rest exclusively with the Principal
- b. The areas of decision making that would rest exclusively with the Pastor
- c. Those areas of decision making which would be the joint responsibility of the Principal and the Pastor together.

It was obvious to the Board that although we are seeking a set of norms and guidelines for the effective working together of a Principal and Pastor in our high schools, a great deal of such effectiveness will in the long run depend on the genuine openness and willingness of both persons to work together for the good of the school, particularly in those areas (yet to be clarified) of joint and overlapping responsibilities.

I wish to encourage you, therefore, in the name of the Diocesan Board of Education to continue with your process with the hope of bringing it to a fruitful conclusion in the near future.

JV:jk

cc: Fr. Thomas Sykes, Sr. Rose Ellen, Mr. George Ketchum, Sr. Lois King, Fr. Vernon Uhran, Fr. Michael Woodcock

APPENDIX J

Bishop Moore High School

3901 EDGEWATER DRIVE
ORLANDO, FLORIDA 32804

GUIDELINES FOR THE FUNCTIONING OF THE HIGH SCHOOL PASTOR

Because of the position the Catholic Priest holds within our Christian community, this community and its pastors should feel free to contact both the high school principal and the school's pastor to discuss matters related to school operation. The pastor should readily direct any inquirer to the principal in matters pertaining more directly to the principal's area of responsibility.

The responsibilities of the school pastor are as follows:

1. He should serve as co-chairman or advisory member of the religion department, concerning himself with the theological content of the course offerings and the selection and performance of the religion faculty, allowing the detailed administrative work of curriculum development and departmental organization to the chairman or to the other co-chairman.
2. He is the prime promoter of the Christian atmosphere of the school, with direct responsibility for the students' spiritual formation. While the main thrust of this responsibility is positive, including planning and the introduction of beneficial elements into the school life, the school pastor has the responsibility to recommend not rehiring teachers who adversely affect the Christian atmosphere of the school.
3. He should maintain good communication with faculty, students and their parents.
4. He serves as a liaison person with the pastors of the area served by the school.
5. He serves as an ex-officio member of the school board. In addition to his specific responsibilities, the school pastor should be consulted for advice regarding school policies that affect most directly the Christian conduct of the school, hiring of teachers, the school's philosophy and its periodic reformulation, policies on admissions and discipline, and appointments by the principal to administrative positions.

It is expected that there will be sufficient consultation and discussion to resolve differences of judgment and reach agreement in the

above-mentioned areas. Should, however, the school pastor judge that after consultation the school's administration and/or board is about to accept a policy or direction that will adversely affect the Christian environment of the school, he has the authority to delay implementation of the policy until the disagreement of judgment can be reviewed by the Diocesan Department of Education.

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